LUX MATUTINA:

OR, SOME

Beams and Dawnings

OF

EARLY LIGHT

Breaking forth of Ancient

HISTORY

Discovering

The Judgement and Practice of the Primitive Times, in reference to

CEREMONIES

AND

Church-Discipline.

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XUM

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THE EPISTLE TO THE READER.

Courteous Reader,

YOu have here some Gleanings of an industrious and inquisitive Pen, who not content to pin his Faith on St. Peters Chair, or his Parsons sleeve, did for the better satisfaction of his own judgment make those researches into Antiquity, and unbowell'd the very entrals of time to retrive and deliver Truth from those depths and rubbish in and under which the corrupt interest and policy of later Ages hath indeavoured to oppress and stifle her.

In performance whereof our Author hath onely undertaken the province of a faithful Collector or Historian, which is to deliver over a bare narrative of matters of fact, as he receives them from and on the faith and credit of such antient and authentick Authors, whose evidence and testimony hath been receiv'd in all Ages, and their reputation stood fair and unblemisht for many Centuries, as Socrates and Eusebius, there not being scarce one word throughout this whole Collection of the Authors own, which was not taken out of the most received Church-Historians.

For his greatest care was to deliver the bare naked truth without gloss or varnish, sophistication or disguise, as knowing truth never more beautiful then when she appears naked, or more modest, than without attire.

His greatest unhappiness was, his being necessitated for want of skill in Languages to trust the English Translation, which if in any place it have deceived him, be it on the Translators credit. Now if any corrupt

a good

a good Text with a bad Comment, or wrest pernicious inferences out of harmless premisses, and so put a sinister interpretation on these Collections, let the guilt lye at the Commentators door, Et hony soit qui maly pense; for nothing can be wrote or spoke so innocently, out of which some unhappy wit may not wrack and extort an ill sence. But the Author of these Collections expects a better fate from all candid sober and dispassionate Readers, to whom he bequeaths this travel of his Pen. The design whereof is not to back or promote any faction, but the sole interest of Truth: therefore he gives in his evidence impartially, and is not at all careful or solicitous to whose advantage it will most redound, as having listed himself of no party, nor sworn obedience to any Faction contrary to the interest and soveraignty of Truth, to which all mens reasons owe allegiance.

It had been happy for the Church of England if all her late unhappy Controversies had been onely canvased with such arguments as these, that are drawn from the Authority of Antiquity and elder times, and not disputed with the points of swords, and in purple fields of blood; for he is sure a bad disputant, or hath an ill cause, that needs take up a club in its defence. But I hope through the influence of heaven, and the Royal example of his Majesties tenderness and moderation, so lately published to the world in his late Declaration in favour of Liberty of Conscience, the minds of men will be softned to a more moderate and milder temper, and no longer indeavour to take Heaven by so rude a violence, as of late hath been practis'd; but laying aside all bruitish force and compulsion towards each other, begin to take their reasons into their hands, and with dis-interessed and dis-passionate minds set themselves to serious quest and disquisition of the Truth; to the discovering whereof if our Authors Candle lend thee any light, he hath obtain'd his end, and bids adieu.

Whether the Churches (who had Biſhops or Elders, and Deacons for Officers) were particular Churches and Congregations of Chriſtians, for the firſt four hundred years after Chriſts Nativity, as Eccleſiaſtical Hiſtory ſeems to demonſtrate by the ſix following particulars?

First, ALL Writers agree that there was a Biſhop in every City, wherein were Chriſtians.

Secondly, It's moſt probable by the Hiſtory, That the Converts in each City at that time, (*viz.*) the firſt one hundred years, were not more than might well join in one Congregation.

Thirdly, In ſome great *Cities* where might be more, were alſo more than one *Biſhop*.

Fourthly, Where the *Chriſtians* in the ſame City did ſo differ in *judgement*, that they could not *communicate* together in the ſame *Congregations* as one body, each party choſe themſelves *Biſhops*; ſo that after a while, in moſt *Cities* were ſeveral *Biſhops*, and all owned as *Legal Biſhops*, both at *Councils* and *elſewhere*, and their *Succeſſion mentioned*.

Fifthly, There were *Churches* and *Bishops* in the *Countreys* and *Villages*, though their *Succession* appears not in *Record*, as others.

Sixthly, It's expreſt, that many of theſe *Churches* were but ſingle *Congregations*, and met in *one place*, and had but one *Place* or *Church* for that end.

1. The firſt is out of *controverſie*, being granted by all.

2. *That the Converts in every City were ſo few, that they might well join in one Congregation, is proved thus.*

1. In moſt Cities, yea the greateſt, where were many *Biſhops* for ſome hundreds of years, there were at the ſame time multitudes of *Heathens* and *Jews* who had alſo their *Temples* and *Synagogues*, of which you may take theſe following inſtances.

Anno 169. When *Polycarpus*, Biſhop in *Smyrna*, was martyred, the multitude both of *Jews* and *Gentiles* inhabiting in *Smyrna*, ſhouting with a great voice, ſaid, *This is the* Doctor *of* Aſia, *the Father of the* Chriſtians, *the overthrower of our* Gods, *who hath taught many that our* Gods *are not to be adored*, Euſeb. Lib. 4. Chap. 15. p. 65.

Anno 170. In each of the *Cities* of *Vienna* and *Lyons* in *France*, was a Church, and the *Chriſtians* ſo few, that it's ſaid, they had many *Heathen Servants*, and the multitudes and great ones cruelly perſecuted and deſtroyed the *Chriſtians*: See the Letter, *Euſeb. lib.* 5. *cap.* 1. p. 74, 75, 76, 77 78, 79.

Anno 310. At *Antioch*, *Maximinius* the *Emperor* ſtirred up the *Citizens* there to beg of him, That he would permit no *Chriſtians* at all to dwell in his *Dominion*; and procured them to be ſought out of their *Dens*, and out of that *City*, as *Traytors*, *Euſeb. lib.* 3. *cap.* 2, & 3. *P.* 174.

Anno 361. In *Alexandria* were ſuch a multitude of *Heathens*, that it is ſaid, The *Pagans* ſtomacking the *Chriſtians*, killed them and *their Biſhop*, and made them leave the *Work* of *building a Church*, Euſeb. lib. 3. cap. 2. p. 296, 297.

Cir. 390. The *Emperor* commanded, That the *Idol Groves* of the *Ethnicks* in *Alexandria*, ſhould be put down, and *Serapis Temple* alſo; whereupon the *Heathens* fell upon the *Chriſtians*, and killed many of them. The Temples went down by the aſſiſtance of the Governor; and the Emperor gave the Images of

the

the gods throughout all the Idolatrical Temples of *Alexandria*, to the poor. *Socrat. lib.5. cap.16. p. 347.*

Cir 400. At *Constantinople*, by reason of the infinite number of *Barbarians* which were there, it's said, it became in a manner a *Barbarian* City: *Socrat. lib.16. cap.6 p.362.*

Cir. 420. When the *Jews* had murdered many of the *Christians* in *Alexandria*, and for that were banished the City, the Lievt. complains in these words, *He was sorry that so noble a City should be deprived of so great a multitude of men.* Socrat. lib.7. cap. 13. p.380.381.

*Cir.*440. *Theodosius* the Emperor had made a Law, that the *Jews* inhabiting *Antioch*, should enjoy again such synagogues as the christians had taken from them, *Evag. lib. 1. Cap.* 13. p.419.

2. *Some Cities wherein were Bishops, were very small.*

Cir. 368. *Gregorius* was a Bishop of a small and mean City, bordering upon *Cæsarea*, *Socrat. lib. 4. cap.* 10. p. 320.

The City is called in another place. *Hazianzum*, Chap. 21. p.332

3. *Several Cities, wherein many Christians may be supposed to have been, had in them several Churches, and several Bishops.*

Cir. 225. *Narcissus* and *Alexander* fellow-Bishops at the same time in *Jerusalem*; and *Alexander* saith, That *Narcissus* governed before him, and now prayed with him, and that very carefully, for the Church, *Euseb. lib.6. cap.9,10.* p.101.102.

364. In *Alexandria* were *Athanasius* and *Lucius*, Bishops at the same time; and at *Antioch* was *Euxoius*, *Paulus*, and *Meletius*, three Bishops at the same time; and these are said to be Churches, and had their Bishops in them, *Socrat. lib.4. cap.1,2* p.316. *lib.5. cap.9. p* 340.

Cir. 369. At *Antioch* the Emperor persecuted them that embraced the Faith of one substance; he molested not *Paulus*, but banished *Meletius*, both Bishops there; but other of the Churches of *Antioch* that would not communicate with *Euxoius*, were persecuted by him *Socrat. lib.4. cap.2. p.* 317.

Cir. 385. *Paulinus* and *Flavianus*, both Bishops at once in *Antioch*, Socrat. lib.5. c.9 p.343.

Cir. 387. *Nectarius* and *Agelius*, both Bishops of *Constantinople*, and *Demophilus* the *Arian* Bishop at the same time. *Socrat. lib.5 cap.10. p.* 343,344.

406. In *Constantinople*, *John* and *Sisinius* were Bishops at the same time, *Socrat. lib.6. cap.20. l.* 374.

4. *That the Christians in these Cities which could not communicate together, did chuse to themselves Bishops severally; so that in most Cities after some time, there were several congregations or churches, and had several Bishops, and all equally owned as Bishops at Councils, and elsewhere.*

385. When *Meletius* one of the bishops of *Antioch*, dyed, those that were of his Church would not be under *Paulinus*, another bishop there, (though both of the Faith of one substance) bnt chose *Flavianus* to their bishop; and at the same time there was *Euxoius* the *Arian* bishop, besides *Novatians*, *Soc. lib.*5. *ch.*9. *p.*343.

Cir. 368. At *Alexandria* was over the Congregations, which addicted themselves to the faith of one substance; but over the *Arians*, *Lucius* was chosen bishop, immediately after the death of *Georgius*. At *Antioch*, the *Arians* had *Euxoius* to their bishop; and such as maintained the faith of one substance, were divided into two parts; over the one was *Paulinus*, over the other *Meletius*. The sect of the *Macedonians* which varied from the *Aracians* in *Selencia*, enjoyed their Churches throughout every city, *Socrat. lib.*4. *cap* 1. *p* 316.

369. The *Macedonian* bishops requested the Emperor to summon a Synod; he vexed such as embraced the faith of one substance. And at *Antioch*, though he molested not *Paulinus* the bishop, yet he banished *Meletius*; but other of the churches of *Antioch* that would not communicate with *Euxoius* the *Arian* bishop, were vexed by him, *Soc. lib.*4. *ch.*17. *p*317.

371. At *Cizecum*, when by the Emperors command their bishop *Eleusius* was put out, and one *Eunomius* sent to them in his stead, such as favoured *Eleusius*, built them a church without the Walls of the city, and there had their private conventicles, *Soc. lib.*4. *c.*7. *P.* 318.

Cir. 370. There were *Novatian* bishops in most cities, a council of them met; they of *Constantinople*, *Nice*, *Nicomedea*, and *Tornatum*, made canons, *Soc. lib.*4. *ch.*23. *P.*334.

382. And

382. And after there met one hundred and fifty bishops at *Constantinople*, and thirty six of them were *Macedonians*, *Soc. lib.* 5. *ch.*8. *p.*342.

There were churches, with their bishops, in the countreys and villages.

Anno 50. *Philo* writing of the Worshippers in *Ægypt*, saith thus: *In many places this kind of people live; but in Ægypt in every Province they abound, and especially in* Alexandria, *from all parts. The best withdraw themselves into the soile of these Worshippers, in a low Vale very fit for their purpose.* And afterwards writes thus of the churches of that Region: *In every Village here is a Religious House, wherein they inhabit, and carry the Laws and Oracles of the Prophets, and spend morning and evening in godly exercises, reading, &c.* Euseb. lib. 2. cap. 17. p. 28.

Cir. 97. *John* the Apostle went from *Ephesus* into this Countrey hereabouts, to consecrate bishops, set in order whole churches.

252. *Novatus* chose two men, whom he might send to a certain corner, or lesser part, *&c.* & thence to seduce three bishops, plain, simple, and countrey men, *&c.* to make him bishop, *&c.* *Eus. lib.*6 *ch.*42. *p.*117.

256. *Dionysius* the bishop, and *Maximus* his fellow-Minister, with *Faustus* and *Eusebius*, Chairmen, Deacons of his church of *Alexandria*, were with his people, banished by the Emperor into these Villages, where were a great congregation of the brethren that came out of the city, and others that came out of *Ægypt*: There *Dionysius* preached, and at last many were converted, and their congregation encreased, *Eus. lib.*7. *ch* 10. *p.*128, 129.

350. *Mariotes* is a countrey in *Alexandria*, and in it there are many villages, and the same well peopled; within the same there were also many churches of great fame. *Soc. lib.*1. *ch.*20. *p* 245.

378. In the Village of *Pazum* there was a *Synod* summoned of a few, and the same very obscure, *Novatian* bishops, *&c.* *Ursinus* perswades certain base and obscure bishops to consecrate him, *Soc. lib.* 4 *ch.* 23, 24. *p.*334.

It was agreed at a Council, That countrey-bishops should abstain from making Elders and Deacons, or to usurp dominion

over

over the Preaching-Elders of the Cities, *Symp. de cone. lib. 4. p. 484.*

6. *Many churches over which were bishops, were but particular congregations that met in one place, and many cities had but one place, (wherein they might meet) called a church.*

100. When *Ignatius* Bishop of *Antioch*, vvas carryed to *Rome* to suffer, he vvrote to *Polycarp*, bishop of the church of *Smyrna*, commending (as a sincere and right Pastor ought to do) the congregatoin of *Anttioch* to him, praying him to be careful about the election of a Bishop in his room, *Euseb. lib. 3. c. 512. p. 54.*

100. *John* the Apostle came to a certain City, and there having refreshed the Brethren, delivered a youug man to the chief of all the Bishops then, and the Elder took, &c. Afterwards he required the young man agaln, which he had delivered to him, (the Church whereof he was head bearing witness) and the Church of that City or place of meeting, is said to be over-against the Mountain where this your g man went to play the Thief; and 'tis said, *John* brought the young man back again to the Church, *Euseb. l. 3. c. 20. p. 47, 48.*

122. At the Town of *Bethithera* (or *Jernsalem*) being overthrown by *Adrian*, and possessed by the Gentiles, it's said, that tha first Church gathered thither of the Gentiles, *Mark* was the first Bishop after hey of the Ciruumcision. *Euseb. lib. 4. cap. 6. pag. 59.*

180. The Lord and the Apostles, and many of the Brethren many times, and of the whole Church of some certain place, by reason of some urgent cause, with Fasting and chaste prayer hath brought to pass, that the spirit of the dead returned to the body, *Euseb. l. 5. c. 7. p 82.*

179. An Epistle written by the servants of Christ at *Vienna* and *Lions* in *France*, about persecution, to the Brethren throughout *Asia*, saith, That out of both these Churches, as many as ruled and bare greatest sway, were taken and executed; and certain Ethnicks our servants also vvere taken, &c. And they set against *Sanctus* Deacon of the Church of *Vienna*; and of the Church of *Lyons*, *Pothuus* vvas Bishop, *Euseb. l 5. cap. 1. p. 74, 75, 77.*

Cir.

Cir. 175. Of *Alexander* a Biſhop in *Rome*, it's ſaid, That the Congregation whereof he was Paſtor would not admit him, having turned a thief, *Euſeb. lib.* 5. *cap.* 16. *pag.* 82. *cap.* 16. *p.* 88, 89.

Cir. 235. After the death of *Arterus* one of the Biſhops of *Rome*, when all the Brethren had gathered themſelves together for the Election of a Biſhop, and the whole multitude with one ſpirit and accord, cried, he is worthy, *Euſeb. lib.* 6. *cap.* 28 *pag.* 110.

Cir. 240. *Berillus* biſhop of *Boſea* in *Arabia*, had diſputes in his own Congregation, *Euſeb. lib.* 6. *cap.* 32. *p.* 111.

Cir. 256. When *Dionyſius* Biſhop of *Alexandria* was baniſhed out of *Alexandria* by the Preſident, and alſo the reſt of the Chriſtians there, with his fellow-Miniſter and Deacons of his Church, he ſaith, Truly we are not abſent, no not from the corporal Congregation of the Lord; for I gather ſuch as are in the City as if I were preſent, &c. And there continued with us in *Cephro*, a great Congregation, partly of the Brethren which followed us out of the City, and partly of them which came from Egypt, and there God open'd to me a door to his word, *Euſeb. lib.* 7. *cap.* 20. *p.* 138.

Cir. 270. *Malchion* being Moderator of the School at *Antioch*, was made Miniſter there of the ſame Congregation, *Euſeb. l.* 7. *c.* 28. *p.* 138.

275. At *Pyrrhium* the Biſhop perſwaded the Captain (the Town being beſieg'd) to let out the Women and Old men, &c. So that he delivered from death many, eſpecially thoſe that were of the Church, *Euſeb. l.* 7 *c.* 31. *p.* 142.

Cir. 340. At *Alexandria*, when the Emperor ſent a Biſhop with Souldiers to put out *Athanaſius* (the Biſhop of the Church of them of the Faith of one ſubſtance there) it's ſaid, When the Biſhop and people was in the Church, the Souldiers beſet the Church; *Athanaſius* commands his Deacon to read, &c. The people went out, *Athanaſius* alſo got away: then *Gregory* (who came with the ſouldiers) took poſſeſſion of the Church, *Socrat. l.* 2. *c.* 8. *p.* 256.

Circa 358. In like manner the Emperor ſent to put out *Paulus* one of the Biſhops there, them that were of the Faith of one ſubſtance, by the inſtigation of the *Arians* and *Macedonian* biſhops and churches there, which is ſaid to be done thus: The Deputy got

got him to the church, all ran to the church, and when the Governor came nigh the church, they killed many; and then *Macedonius* was ſtabled in the biſhop's ſeat. About that time the Emperor built another church, and joined it to that, *Soc. lib.2.c.12 p.258,259.*

Cir. 360. The council of *Seleucia* being divided, the one part, the next day after meeting together at the church of *Seleucia*, barred the doors, and ratified with their ſubſcriptions, *&c. Soc. lib.2. c. 31. p. 286.*

363. At *Antioch*, *Paulinus* the biſhop is ſaid to have but one little Pariſh within the city; *Meletius* being biſhop of his company, and *Euzoius* of the *Arians*, *Soc. lib.3. c.7. p. 302.*

368 In *Conſtantinople* there was an *Arian* church, *&c.* And the Defenders of the Creed containing the clanſe of one ſubſtance, were fain to meet in a little chappel within the city, and there to celebrate their wonted ſolemnities, *&c.* The Sect of *Macedonius* enjoyed their churches throughout every city, *Soc. lib.4. c. 1. p. 316.*

380. *Gregory* biſhop of *Nazianzum*, which was a famous man, being tranſlated thence, govern'd a certain little church within the Walls of *Conſtantinople*; and after when he went thence, they choſe another biſhop in his room; and 'tis ſaid, to this church the Emperor annexed a goodly Temple. And when the *Arian* biſhop there, was by the Emperor commanded out of his church, he told his people in the church, they muſt meet him the next day out of the city, where they raiſed private conventicles, See ch.8. *Socrat. lib.5. chap.7. p. 341, 342.*

390 Its ſaid of *Agelius* a *Novatian* biſhop in *Conſtantinople*, (when the *Novatian* biſhop was diſliked by the *Novatians*, for the appointing *Syſivius*, and not *Marcianus* a godly man, *&c.*) He (though weak) went into the church, and ſaid unto the people, *Immediately after my deceaſe you ſhall have* Marcianus *to be your biſhop*; and then took his leave of them, and ſhortly after dyed, *Soc. lib. 5. cap. 26. p. 350.*

Cir. 414. Whiles *Theodoſius* one of the biſhops of *Syrada*, perſecuted the *Macedonians*, and their biſhop *Agapetus*, *Agapetus* changed his mind, and he and all his company (*Theodoſius* being abſent) with a great multitude, nay with the whole city, went into the church, where after prayers, *&c.* he got him into the ſeat of *Theodoſius*, Soc. lib.7. cap.3. p.376. *Cir* 430

Cir. 400. At *Constantinople*, *John* was a Bishop of a church, of whom 'tis said, he preached a notable Sermon in the church, and the Emperor came not as he was wont to do, but sent *John* word, They would not communicate with him, till he had cleared himself of the crimes charged upon him: And when that would not do, the Emperor sent him word, He had nothing to do to go into the church, being deposed twice. Whereupon he refrained going into the church, and such as favoured him, departed the church, and kept *Easter* in the common Bathes with other bishops and church-persons; and the same day such as were called *Johannites*, set the church on fire, *Soc. lib.7. ch.* 16. *p.*372.

425. At *Constantinople* when they wanted a bishop of one of the churches, the people defired *Sysinius*, who was a Priest, not of any of the churches within the Walls, but of *Etace*, a church in the suburbs over-against the city, where all the people of *Constantinople* were wont to celebrate the Feast of our Saviour's ascention, *Soc. lib.*7. *chap.*26. p.390.

437. At *Constantinople* the Novatian bishop is said (when the city was almost consumed with fire) to run to the *Novatian* church, and there prayed for its preservation. *Socr. lib.*7.*ch.* 38. *p.*398.

460. *Timothy* being formerly removed from his church in *Alexandria*, came again, and intruded himself into the holy church of God, which had both a Pastor and a Teacher, to wit, our most holy Father and Arch-bishop *Proterius*, as they celebrated the wonted Mysteries, *&c. Timotheus* took possession of the Arch-bishops charge; But verily it was nothing else but whoredom against the Spouse of Christ, *&c.* which had an Husband of their own, that celebrated therein the holy Mysteries, and governed the same, *Evag. lib.*2. *c.*5. *p.*434.

494. The council was not openly preached in the holy churches, nor generally rejected, for every Governour of the several congregations, did therein as it seemed good to himself, *Evag. lib.*3.*ch.*30. *p.*401.

540. At *Apamia*, *Thomas* the bishop, with the cross compassed the Sanctuary, as the use was upon solemn Feasts; & there was a picture in the roof the sanctuary; after the *Persians* invaded the countrey, burned both church and city, *Evag. lib.*4.*ch.* 25. *p.*462.

2. *Whether Biſhops, Elders, Governors, Paſtors, Teachers, Prieſts and Miniſters, were not a long time the ſame perſons, and not differing in degree or office, and thoſe Names indifferently given to the ſame perſons, and ſaid to execute the Office ſometime of a Biſhop, of a Teacher, of a Paſtor, a Governor, a Miniſter, or Elder?*

270. When they ſent, all biſhops wrote to all the churches under Heaven, about an Heretick, & directed the Epiſtle thus: *Helenus*, &c. *with all the biſhops who with us inhabit the bordering cities, together with the Elders and Deacons throughout the world, and to the whole univerſal and catholick church under heaven, to the beloved brethren in the Lord*, &c. Euſeb. lib. 7. ch. 29. p. 139.

96. It's ſaid, When *John* came to a certain city, beholding a certain young man in the church, there took him, and turned his face to him that was chief over all the biſhops, and ſaid, *I commend this young man to thy cuſtody*, &c. He promiſeth to take care: The Elders took the young man, and bred him up at home: the young man turned thief. The biſhop ſent for *John*, who when he came, ſaid, *O biſhop, reſtore*, &c. *the church whereof thou art head, bearing witneſs.* Then the Elder looking down, ſaid, *He is a thief, and keepeth this Mountain over-againſt the church*, Euſeb. lib. 3. ch. 20. p. 47, 48.

Cir. 100. Of the firſt Epiſtle of *John*, what the Elders have thought of the ſame, ſhall hereafter be declared, *Euſeb.* lib. 3. ch. 21. p. 49.

101. *Clement* biſhop of *Rome* committed the Miniſtry to *Evareſtus*, & finiſhed his mortal race after he governed the church, and preached the Word of God nine years. *Euſeb.* lib. 3. chap. 31. p. 53.

Cir. 107. It is ſaid, *Ignatius* who was biſhop of *Antioch*, and now carried away by perſecutors, wrote to the church of *Epheſus*, making mention of *Oneſimus* their Paſtor; another to the church of *Magneſius*, making mention of *Damather* biſhop: Another to the church of *Tralles*, whoſe Overſeer was *Polybius*; And afterwards it is ſaid he wrote to *Polycarpus* biſhop of *Smyrna*, commending (as a ſincere Paſtor ought to do) the congregation of *Antioch*, praying him to be careful of the buſineſs there, about the election of a biſhop in his room, *Euſeb.* lib. 3. ch. 32. p. 53, 54.

Cir. 100

Cir. 100. The Evangelists having preached and planted the Faith in sundry new and strange places, ordained there other Pastors, and committed unto them the tillage of the new ground, and the oversight of such as were lately converted unto the Faith, passing themselves into other countreys, insomuch that 'tis impossible to rehearse all by name, when, and who were Pastors and Evangelists in the first succession after the Apostles, in the church, *Euseb.* lib. 3. ch. 33. p. 54, 55.

156. *Pius* took the publike Ministry of the church of *Rome*. At *Alexandria Mark* is chosen shepherd, when —— had continued bishop there thirteen years, after *Mark* had been bishop ten years, *&c.* And at *Rome* after the death of *Pius* the bishop, *Aricetus* was placed Minister *Euseb.* lib. 4. ch. 11 p. 67.

Cir. 166. *Santus* was Deacon of the church of *Vienna* in *France*, and *Pothinus* bishop of *Lyons*. In both which churches were so few members, that they were forced to take Heathen servants, *Euseb.* l. 5. ch. 1. p. 75. 77.

170. *Irenaus* was Minister of the church of *Lyons* in *France*, *Euseb.* lib. 5. ch 4. p 82.

Cir. 175. When *Alexander* who was a bishop in *Rome*, (as appears) had turned a thief, its said of him after he was pardoned and set at liberty by the Magistrate, the congregation whereof he was Pastor, would not admit him, *Euseb.* lib. 5. c. 6. p. 82. ch. 16. p. 88, 89.

Cir. 166. *Polycarpus* told *Anicetus*, that he ought to observe the ancient customs of the Elders whom he succeeded, *&c.* *Euseb.* lib. 5. ch. 23. p. 92.

Cir. 220. At *Alexandria Origen* was Teacher, who, was said, could not search out the profound Mysteries of holy Scripture for want of time, by reason so many flocked to his preaching, therefore appointed another to help him, a man expert in holy Scriptures, *Eus.* lib. 6. ch. 14. p. 104.

254. At *Rome* was a Synod of 60. Bishops, besides many Ministers and Deacons; and again there met severally, many Pastors of other Provinces, determining what was to be done in this case: After he saith, these Pastors were bishops, for there came to our hands an Epistle, shewing what the bishops of other Provinces had decreed: *Euseb.* lib. 6. ch. 42. p. 116.

Cir. 257. *Dionysius* one of the bishops of *Alexandria*, aid, *I came not alone, for there accompanied me my fellow-Minister* Maximus, *and the Deacons* Caustus, Eusebius, *and* Chairmen, *also one of the Brethren of* Rome, Euseb.lib.7. ch.10. p.128.

Cir. 262. *Dionysius* saith, *When I was at* Assivorta, *where this Doctrine first sprung, and falling away happened in those congregations, I called together the Elders and Teachers inhabiting those Villages, in presence of as many of the brethren as willingly came*, Euseb.lib. 7. h. 23. p.135.

Cir. 290. How the bishops were ill used, *&c.* the Oratories thrown to the ground, the foundations themselves digged up, the Scriptures burned, and the *Pastors* of the churches, some hid themselves, and some were taken, *Euseb.* lib. 8. chap. 2. p. 145.

Cir. 290. *Diocletian* the Emperor made a Law, that churches should be destroyed, *&c.* To which it was added, that the Pastors throughout every congregation should first be imprisoned, *&c.* And further it's said, that afterwards many suffered in that city, with the chief Governors of Ecclesiastical Affairs; it being in *Cæsarea* in *Palestina*: *Euseb.* lib. 8. chap. 20. p. 158.

Cir. 310 *Sylvanus* a bishop, executed the Function of Ecclesiastical Ministry, *&c.* Again, *Lucianus* a notable man for his continency of life, and skill in holy Scripture, highly commended, being an Elder of the church of *Antioch*, who in defence of the Doctrine which he taught, and according to which he governed, wrote an Apology, *Eus* ch.6.p.175.

Cir. 330. *Constantine* writes to the churches thus: *Unto the bishops, Pastors and People*, Soc. l.1. c.6. p. 227.

325. The bishops thought good to bring in a new Law into the churches, That they which were of the clergy, that is, Bishops, Priests and Deacons, should not henceforth accompany with their Wives, *Socrat.* lib.1.c.8. p. 231.

363. At *Selucia* the bishops went into the church, and ratified the Faith with their subscription; and instead of such who were not there present, their Readers and Deacons subscribed, *Soc.* lib.2. ch.31. p. 286.

363. When the bishops at *Antioch* came to confirm the *Nicene* Creed, some did it by their substitutes; the bishop of *Adava*

XUM

Adava by *Lamodria* the Elder, *Athanasius* by *Orphilus* and *Atalina* the Elders; *Patricius* by *Lamirio* the Elder, *Soc.* lib. 3. ch. 21. p. 345.

383. *Agelius* the *Novatian* bishop at *Constantinople*, appointed *Sysivius* a Reader of his church, who was an eloquent man, & a skilful interpreter of holy Scripture, to dispute (himself not being any body in disputation and controversies of Religion) Thus Readers were Teachers or Interpreters; *Sysivius* afterward appointed bishop of that church, *Soc.* lib 5. ch. 10. p. 343. ch. 20. p. 350.

When the bishops maintained the Feast of Easter for the time to be an indifferent thing, it's said that the Elders which succeeded the Apostles, immediately varied among themselves, *Soc.* lib. 5. ch. 20. p. 351.

385. It's said, that the Readers or Interpreters of holy Scripture at *Alexandria*, be they Catechumenists or Baptized, it forceth not, when as the custome in other Countreys and Churches, is to admit none in that Function unless baptized. *Soc.* lib. 5. ch. 21. p. 353.

Cir. 390. *Sisivius* a *Novatian* bishop at *Constantinople*, being asked why he went in that attire, not comely for a bishop, and where he did find it written that a Priest ought to wear white: *Soc.* lib. 6. ch. 20. p. 373, 374.

Cir. 462. At *Alexandria* the people chose *Timothens* to be their bishop, and brought him into their church, though *Proterius* yet lived and executed the Priestly Function. And it is said that *Timothens* intruded himself into the holy church of God, which had both a Pastor and a Teacher, to wit, Arch-bishop *Proterius*, &c. the holy church who had a Husband of her own, who celebrated the holy Mysteries, and governed therein, *Evag. lib. 2. ch. 8. p. 433.*

Cir. The council of *Calcedon* was not openly preached in the most holy churches, nor generally rejected; for every Governor of the several congregations, did therein as it seemed them good, *Evag. lib. 3. ch. 30. p. 461.*

Cir. 200. That in our assemblies there are bishops that preside and have authority over all the faithful committed to their charge; and these are approved by the suffrages of them whom they ought to conduct, *Tert. Apol. in English, ch. 39 p. 137.*

Mr.

Mr. Sympſon in his Collections ſaith, that there was a coun-cil at *Ancira* a Town in *Galatia*, where they decree amongſt other things, that the countrey-Biſhops ſhould abſtain from making Elders and Deacons, or uſurping dominion over the Preaching-Elders of every city, *Sympſon de Conc. lib.* 4 p. 484.

3. *Whether thoſe Biſhops, Paſtors or Elders, were uſually choſen by the brethren of the churches or congregations whereof they were biſhops, &c. And whether they choſe biſhops out of the members of their own congregations, or others, as they liked; and that they did chooſe or reject by by vote of Elders and brethren? and whether by this vote they rejected ſuch as had been ſtern biſhops, upon cauſe; and ſuch as were ſent to them either by biſhops or Emperors, if they did not approve them?*

Anno 70. After the Martyrdom of *James, &c.* the Apoſtles and Diſciples of our Lord, which then were alive, (whereof many are yet alive) gathered themſelves together, with the Kinſmen of our Lord according to the fleſh, to conſult whom they ſhould think worthy to ſucceed *James*; ſo that all with one voice judged *Simeon* worthy, *Euſeb.* lib. 3 chap. 11. p. 44.

Cir. 97. *John* the Apoſtle went from *Epheſus* into the countreys thereabout, to conſecrate biſhops, to ſet in order whole churches, and to chuſe by lot into the Eccleſiaſtical function, of them whom the holy Ghoſt had aſſigned, *Euſ.* lib. 3. ch. 20. p. 47.

Cir. 175. When *Alexander* a biſhop turned thief, was taken, and afterwards pardoned by the Magiſtrates, and ſet at liberty, and would have come to his congregation, its ſaid, *But the congregation whereof he was Paſtor, would not admit him*, Euſeb. l. 5. ch. 16. p. 89.

220 When *Narciſſus* biſhop of *Jeruſalem* was gone thence, the biſhops appointed another. And afterwards *Gordius* being biſhop there, *Narciſſus* ſhewed himſelf again, and was entreated of the brethren to enjoy his biſhoprick again; and being not able to perform it alone for his age, they had *Alexander* to be fellow-helper with him. *Euſeb.* l. 6, c. 9. p 101.

236. *Fabianus* came to *Rome* to live; and when all the brethren had gathered themselves together for the election of a Bishop (their Bishop being dead) and many thought upon many notable and famous men, *Fabianus* being there present, upon whose head a Dove came suddenly and rested; & though the people thought not of him, yet the whole multitude moved thereat, cryed out with one accord, and the same Spirit of God, that he was worthy, *&c.* and (as they say) he was taken and enstalled bishop immediately, *Euseb.* lib. 6. ch. 28. p. 110.

Cir. 330. *Constantine* the Emperor writes to the people at *Antioch*, calleth them brethren, and saith, *I understand your approbation of* Eusebius *bishop of* Cæsarea, *that you do much affect him, and would elect him to be bishop of your City, &c.* then he perswades them with one consent to chuse another, and not *Eusebius*, seeing all did not agree, and *Eusebius* not willing himself, therefore not a lawful election; because he that is elected to a bishoprick by the general suffrage of wise men assembled to deliberate thereof, ought by God's Law to enjoy it, *Euseb.* of the life of *Constant.* lib. 3. ch. 58. p. 52.

325 In the Epistle of the Council of *Nice*, they say of some Clergy-men, that if one of them dyed then one of them lately admitted into the church (so that he be found worthy, and the people chuse him, *&c.*) may succeed in the place of the deceased, *Soc.* lib. 1. ch. 6. p. 228.

Cir. 330. *Athanasius* was charged, that he was no fit man for the room of a Bishop; and that he was elected by unlawful persons, *Soc.* lib. 1. ch. 18. p. 241.

338 *Constantine Cæsar* writes to the people of the church of *Alexandria* when he sent their Bishop *Athanasius* to them (who had been before banished) and they received him willingly: And he concludes his Epistle, *Well beloved brethren.* Soc. lib. 2. c. 2. p. 253.

341. *Alexander* a Bishop in *Constantinople*, being near dying, charged the Electors to choose one of two whom he would nominate to them; and told them, if they would choose a man fit to instruct the people, of an upright conscience, of good life and conversation, they should choose *Paulus*, though young, *&c.* or *Macedonius*, *&c.* Wherefore about the election of

of a Bishop was great stir; the people divided, the one for *Paulus*, the other for *Macedonius*, &c. and such as favoured the *Nicene* Creed, chose *Paulus* to their Bishop in the great church; the other endeadoured for *Macedonius*. *Socrat*, lib. 2. chap. 4. P. 253.

Cir. 340. *Eusebius* (first called *Emisenus*) is said, when *Athanasius* was charged with crimes (he being Bishop at *Alexandria*) to be called by *Eusebius* Bishop of *Constantinople*, to be Bishop at *Alexandria*. But saith *Georgius*, because *Athanasius* was greatly beloved of the people of *Alexandria*, *Emisenus* went not thither, but was sent to the city *Emisa*; where, when there was much ado amongst the citizens of *Emisa* about the election (for he was charged with the study of the *Mathematicks*) he fled away, and came to *Laodicea*. *Socrat.* lib. 2. chap. 6. p. 254.

Cir. 345. When *Eusebius* a bishop in *Constantinople*, dyed, the people bring *Paulus* again to be their bishop, and the *Arians* assembled, and chose *Macedonius* for them. *Socrat.* lib. 2. ch. 9. p. 256.

362. The *Arians* at *Alexandria*, meeting in private houses, appointed *Lucius* to succeed *Georgius* in the bishoprick, *Soc.* lib. 3. ch. 4. p. 298.

Cir. 362. At *Antioch* they put in *Paulus* a bishop, to whom those of *Meletius* did not agree, but they had private conventicles; *Eusebius* was wonderfully sorry because they did not all agree to the election of *Paulinus*; for in his secret opinion he condemned the act; but because of the reverence he owed to *Lucifer*, (who had assigned *Paulinus* their bishop to them) he concealed his sentence. *Soc.* lib. 3. ch. 7. p. 302.

345. *Constantius* the Emperor writes to the people of the church of *Alexandria*, and sends them their bishop *Athanasius*, of whom they had been formerly bereaved, and bids them receive him, and join him with them as an helper in their prayers to God, *Soc.* lib. 2. ch. 18. p. 268, 269.

360. *Ursalius* deposed and exiled *Liberius* bishop of *Rome*, for not subscribing his faith, (and this by the Emperors leave) and placed *Felix*, who was Deacon of that church, in his room. *Liberius* not long after was called home, and restored, because the people of *Rome* were in an uproar, and thrust *Felix* out of the

the Church, ſo that the Emperor was conſtrained againſt his will to agree thereto. *Soc. lib.2. c.29. p. 282.*

367. When the *Macedonian* Biſhop of *Cizicum*, *Eleuſius*, was forced againſt his Conſcience by the Emperor, to ſubſcribe to the Faith of the *Arians*, he came to his Church, and in the face of the Congregation complained of the Emperors uſage, and requeſted them that they would get them another biſhop, becauſe he was conſtrained againſt his opinion: But they for the great love they bore him, neither would acknowledge another Biſhop over them, nor yeild up the Government of their Church; wherefore they took him for their Superior, and kept their former Opinion. And when *Eleuſius* was depoſed, and *Eunomius* ſent thither biſhop, his people built them a church without the Walls. *Soc.* lib.4. ch. 6,7. p. 318.

370. When *Endoxius* the *Arian* biſhop of *Conſtantinople* died, the *Arians* placed *Demophilus* in his room; but ſuch as embraced the Faith of one Subſtance, choſe *Evagrius* a man of their own opinion, *Soc.* lib 4. c.13. p.324.

Cir. 363 When *Eunomius* was choſen biſhop of *Cizicum*, by the biſhop of *Conſtantinople*, and the Emperor commanded him to be placed there, and that *Eleuſius* their biſhop there, ſhould be removed, the favourites of *Eleuſius* built them a church without the Walls of this City, and there met. *Eunomius* being a very ill man, the people of *Cizicum* could not away with him; for his inſolency in preaching, they baniſhed him their City: He went to *Conſtantinople*, and lived with the biſhop that made him, & played the biſhop no more. *Soc.* l.4.c.7.p.318,319.

Cir. 380. When *Auxentius* the *Arian* biſhop of *Millain* died, there was an uproar about the Election of a biſhop, and a great ſtrife there was, while ſome would prefer this man, ſome other that man unto the biſhoprick: *Ambroſe* the Lievt. came into the church to appeaſe them, and after he had given the people many exhortations, *&c.* on a ſudden they with one voice and one mouth, nominate *Ambroſe* to be their biſhop. The biſhops then preſent, thought verily that the uniform voice of the people, was the voice of God; wherefore they took *Ambroſe*, and baptized him (he was a *Catechumanſt*) and ſtall'd him biſhop: But *Ambroſe* denied to be made biſhop, till the Emperor ſignified his mind that he ſuppoſed it to be the Work and the Will of God, and ſo commanded it that it ſhould be done, After-

wards the City was at unity, *Soc.* lib. 4. ch. 25. p. 335.

378. The people at *Alexandria* thruſt *Lucius* their biſhop out of their Church, and placed *Peter* in his room. *Lucius* being depoſed, got him to *Conſtantinople*. *Peter* not living long, left his brother *Timothy*, *&c. Soc.* l. 4. c. 30. p. 338.

381. When *Gregory* who governed a little church in *Conſtantinople*, went thence back unto *Nazianzum*, and the biſhops conſulted of chooſing a Biſhop there at *Conſtantinople* in his room; at that time there was one *Neſtorius* of noble Linage, whoſe Anceſtors had been Senators; a man (he was) of a good life, and godly converſation, who though he were by office a *Prator*, yet the people choſe him their biſhop, and by the conſent of an hundred and fifty biſhops there preſent at the Council, he was there enſtalled, *Soc.* lib. 5. ch. 8. p. 342.

383. When *Meletius* one of the biſhops of *Antioch*, dyed, the favourers of *Meletius* would not be under *Paulinus*, but choſe *Flavianus* to be their biſhop in the room of *Meletius*, *Soc.* lib. 5. ch. 9. p. 343.

386. When *Demophilus* the *Arian* biſhop, dyed at *Alexandria*, the *Arian* church there ſent for *Marinus*, a man of their own crew, and appointed him their biſhop; and he dying alſo, they called *Dorotheus* out of *Antioch*, in *Aſſyria*, and aſſigned him their biſhop, *Soc.* lib. 5. ch. 12. p. 345.

391. *Sebatius* raiſed private Conventicles, was choſen biſhop of ſuch as applyed themſelves to his kind of Diſcipline, *Soc.* l. 5. ch. 20 p. 351.

397. When *Nectarius* a biſhop in *Conſtantinople*, dyed, immediately there was much ado about the election of a biſhop; and when ſome thought on this man, and ſome on that man, after long adviſement and delibe:ation, in the end it ſeemed good to them to ſend for *John* at *Antioch*, who was a profound Interpretor. Afterwards the Emperor, with the general conſent of Prieſt and People, ſent for him, and he was made biſhop. *Soc.* lib. 6. ch 2. p. 359.

Cir. 400. When *John Chryſoſtome* a biſh. in *Conſtantinople*, had been depoſed by a Council, baniſhed, and returned back again, the people met him, they bring him to the Church with great reverence, they requeſt him to continue their biſhop; when he ſaid his cauſe muſt be heard firſt, they were deſirous the more, for they longed to ſee him ſtalled again in the Biſhops ſee, & preach

again

again to the people afresh: To be short, the people compelled him so to do. *Socrat.* lib. 6. chap. 14. p. 371.

418. When *Theophilus* bishop of *Alexandria*, died, there arose a great stir and contention about the election of a bishop, some would have *Timotheus*, some other would have *Berillus*; whiles the people were thus at variance, and though the Capt. of the Garrison laboured for *Timothy*, yet they chose *Cirillus* for their bishop. *Soc.* lib. 7. ch. 7. p. 377, 378.

Cir. 415. *Theodosius* a bishop in *Syneda*, went for Orders to vex *Agapetes* the *Macedonian* bishop there; in the mean time *Agapetes* & his church became of the same mind, and he became bishop of the whole, being met together, and they shut the church against *Theodosius*; he complains to the bishop of *Constantinople*, who commends them, and bids him be quiet. *Soc.* lib. 7. ch. 3. p. 376.

Cir. 420. *Chrysanthus* was in a manner compelled to be bishop of the *Novatian* church in *Constantinople*; for when their bishop was dying, he made mention of him as a fit man; therefore the *Novatian* people compelled him to be their bishop; but he got him away, that he might not execute it, and *Sabatus* gets himself ordained and enstalled by some bishops; but the people rejected him; they sought out *Chrysanthus*, found him, they forced him, and stall'd him bishop. He was an excellent man, *&c.* *Soc.* lib. 7. ch. 12. p. 380.

426. Again its said, When they chose *Sysivius* a bishop in *Constantinople*, all the Layetie laboured for him to be their bishop, because he was godly, and good to the poor; the people with uniform consent were for him: To be short, the Layetie got the upper hand, and he was Bishop. *Philip* envied against him, and the Consecrators, and especially against the *Laytie*, who were Electors. *Soc.* lib. 7. ch. 26. p. 390.

425. After the death of the bishop of *Cizicum*, *Sysivius* a bishop of *Constantinople*, appoints *Proclus* to be their bishop. The Citizens understanding it, prevented, and chose *Dalmatius*, a religious man, to govern the bishoprick, *&c.* Wherefore *Proclus* not being admitted to execute the Function of a bishop in the church where he was ordained, continued at *Constantinople*, and preached. *Soc.* l. 7. ch. 28. p. 391.

432. At *Constantinople* there arose a Schism about the election of a bishop, some would have *Philip*, some others would

have *Proclus*; some said it was against the Canon to translate a bishop from one City to another; which satisfied the people. And after the Deposition of *Nestorius*, *Maximinian* was chosen bishop, a man who was altogether unlearned, *Soc.* lib. 7. ch. 34. p. 395

430. When the bishop of *Troas* dyed, immediately the people of *Troas* came to *Constantinople* to seek a bishop, where they met with *Silvanus*. *Soc.* lib. 7. ch. p. 396.

Cir. 460. *Timothy*, whom the people of *Alexandria*, the worthiest persons, the Citizens and the Ship-Masters, requested to be their bishop. *Evag.* lib. 2. ch. 9. p. 435.

Eod. an. After this *Timothy* was banished from his church, the people of *Alexandria* chose to succeed him one *Proterius* for their bishop. *Evag.* lib. 2. ch. 11. p. 436.

Cir. 520. *Euphraemius* Lievt. so the Country, taking care of the City of *Antioch*, the people reverenced him highly, and chose him to be their bishop. *Evagr.* lib. 4. ch. 6. p. 473.

Cir. 200. *Tertullian* saith, *In our Assemblies there are bishops that preside and have Authority over the faithful committed to their charge; they are approved by the suffrages of them whom they ought to conduct. And 'tis not bribes that acquires them this, but Testimonies given of their good life; for in the Church of God nothing is done by the allurement of gifts.* Tertul. Apol. the English Translation, chap: 39. p. 137.

What were, or ought to be the qualifications and work of Bishops in those dayes.

100. *Clemens* bishop of *Rome*, finished his mortal race when he had governed the church, and preached the Word of God nine years, *&c.* *Ignatius* the bishop confirmed the congregations in his Journey where he came, with preaching the Word of God, and wholsome exhortations, giving charge to avoid heresies, and cleave stedfastly to the traditions of the Apostles; and writes to several congregations and churches, to exhort them to stick to truth, and not to be afraid of suffering; writes to the people, and makes mention of their bishop in it, *Euseb.* lib. 3. ch. 31, 32. p. 53.

170. *Polycarpus* was instructed by the Apostles, and made bishop of *Smyrna* by them: He finished his life, *&c.* when he had con-

continually taught that which he had heard of the Apoſtles; and he being at *Rome* in conference, converted many, preached the oue and onely truth received of the Apoſtles, *Euſeb.* lib. 4. ch. 14. p. 62, 63.

Eod. The Hereticks then infected the true Seed of the Apoſtles Doctrine, *&c.* whom the Paſtors of the Churches repelled from the Flock of Chriſt, (as if they had been ſome certain ſavage beaſts) partly by admonition and exhortation to the brethren, and partly by encountring with themſelves, ſometimes diſputing and queſtioning with them face to face, and ſometimes by writing, whereby they overthrew their fantaſies, *&c. Euſeb.* lib. 4. ch. 23. p. 71.

Cir. 220. *Alexander* was made fellow-helper to *Narciſſus*, in the church of *Jeruſalem*, where (ſaith *Alexander*) *Narciſſus* who governed the church before him, and now of the age of 116. years, *prayeth with me, and that very carefully, for the ſtate of the Church, &c.* Euſeb. lib. 6. ch. 9. and 10. p. 101, 102.

Cir. 240. It is ſaid of many that came to the teaching of *Origen* at *Caſarea*, that they became his Diſciples, and left their ſoile; and two of them being perſwaded by *Origen* to leave their former ſtudies, unto the exerciſe and ſtudy of the holy Scriptures; and after they had continued with him for five years, they profited ſo much in holy Scriptures, that both being as yet young men, they were ordained biſhops of certain churches in *Pontus*. *Origen* rebuked a biſhop, and turned him from his errors, and reſtored him to the true faith, by Reaſons and manifeſt Truths. *Euſeb.* lib. 6. chap. 29. p. 110. ch. 32. p. 111.

Cir. 252. *Novatus* procured three biſhops, plain, ſimple and Countrey men, *&c. Euſeb.* lib. 6. ch. 42. p. 117.

272. Certain biſhops in an Epiſtle ſay, *We know beloved Brethren, That a Biſhop, and the whole Order of Prieſthood, ought to be a pattern of good works unto the common people; nor are we ignorant that many are fallen, and how can he admoniſh and reprehend another?* Euſ. *lib.* 7. *ch.* 29. p. 140.

320. At a Sermon preached and directed to *Paulinus* biſhop of *Tyrus*, it's ſaid of him thus: *Him whom the chief and great High-Prieſt himſelf hath ordained a Shepherd of this your holy flock, enjoying the ſecond honor of thoſe holy things, taking in charge your people by lot and appointment of the Father, as his ſervant and interpretor,*

like

like a new Aaron, *&c. by the prayers in common of you all; unto this man onely it's lawful, next after the chiefest High-Priest, to see and behold the second Closet of your souls, when he hath exactly fitted every one of you by experience and prolixity of time, and when as with his own industry and care he hath instructed you all in honesty, and the Doctrine which is according to godliness, and hath laboured by works agreeable to his calling, and that Doctrine which by Divine Power he hath gotten.* Euseb. lib. 10 ch. 4. p. 187.

325. At the great Council at *Nice*, when many were furnished to argue logically at the Council, a Lay man of simple and sincere mind, set himself against the Logicians, and told them them thus, *That neither Christ nor his Apostles had delivered to us the Art of Logick, neither vain fallacies, but an open and plain mind.* Upon which all present had him in admiration, and held with him; and the Logicians gave off, and all the stir raised by Logick, was appeased, *&c. Soc.* lib. 1. ch. 5. p. 221.

325. *Spiridion* the bishop of *Trimithous*, a city of *Cyprus*, was so holy and vertuous a Shepherd of Cattle, that he seemed worthy to be appointed a shepherd of men; when as he there executed the Function of a bishop, yet for his singular modesty he also kept a Flock of sheep. It is said, *At the dawning of the day he came to his sheepcote, &c.* Soc. lib. 1. ch. 8. p. 232.

342. The bishop of *Constantinople* when he was near dying, advised the people to elect for their bishop one who was fit to instruct the people, of an upright conversation, of a good life, *Soc.* lib. 2 ch. 4. p. 253.

339. The Emperor sent *Athanasius* to his church in *Alexandria*, and writes thus, *Receive him, and join him with you, as an helper with you in your prayers unto God*, &c. And, *I beseech you well-beloved people, that in your prayers, where you crave (after your wonted custome) the aid and assistance of the Spirit of God, you take* Athanasius *for chief, or (as I said before) an helper, &c.* Socr. lib. 2. ch. 18. p. 268, 269.

358. A whole Assembly of bishops writes to the Emperor, to entreat him that he would not suffer bishops to be banished their churches, but that bishops may be present with their Flock, and that they may enjoy peace and tranquillity for prayers and devout service of God, that they may pray continually. *Soc.* lib. 2. ch. 29. p. 281.

361. *Eusebius* bishop of *Antioch*, passing through the Countreys, confirming such as were weaklings in the Faith, instructed them in the Doctrine of the church, and diligently preached the Word of God, *Soc.* lib. 3. ch. 7. p. 302.

Cir. 350. *Agelius* bishop of the *Novatians* in *Constantinople*, was a man that led a precise life, all his life time went barefooted, and according to the command of the Gospel, had but one coat. *Soc.* lib. 4. ch. 9. p. 320.

Cir. 355. The bishop of *Rome* received Letters from other bishops, wherein they declare their agreement to the faith; he saith, *It confirms in us our joy*, &c. *because it agrees with mine, who am the meanest of you all*, &c. And he wrote to the *Macedonian* bishops, and acknowledged them to be bishops. *Soc.* lib. 4. ch. 11. p. 322.

Cir. 370. *Ammonius* being urged with a Bishoprick, fled away secretly, cut off his right ear that he should not be chosen bishop; and *Evagrius* being chosen bishop by another bishop, ran away that he might not be bishop. And when *Evagrius* met with *Ammonius*, and told him of cutting off his ear, *Ammonius* told him he could not escape neither; *for that thou* (saith he) *of self-love hast shut up thy mouth, and not used the gift and grace that God hath given thee.* Soc. lib. 4. ch. 18. p. 330.

Eod. Moses refused to be ordained by *Lucius* bishop of *Alexandria*; for (saith he) *thy hand is imbrued with slaughter and bloodshed; and thy horrible practises against the brethren prove thee to be altogether void of the true principles of* Christian *Religion; for the true Christian striketh no man, revileth no man, &c. but thy deeds in exiling of some, burning of others, &c. cry out.* Socrat. lib. 4. chap. 29. p. 337.

John Chrysostom bishop of *Constantinople*, is said to give himself wholly to teach and preach to the people. *Soc.* lib. 6. chap. 15. p. 371.

Cir. 410. *Assicus* a bishop in *Constantinople*, was mean in learning, godly, and of great Wisdom; He reconciled such as were of his faith, would in no wise molest the Hereticks, but chide them, and then shewed himself loving and amiable; a great student, read most part of the night, gentle and courteous to such as conferred with him: He became all things to all men, *&c.* and in time by exercise and diligence, preached *ex tempore*, his Sermons very plain: And by reason of this, the Churches flou-

flouriſhed exceedingly. *Socrat.* lib. 7. chap. 2. p. 375.

Cir. 420. *Atticus* is ſaid alſo to govern with wiſdom, and exhorted the people diligently with heavenly Doctrine, to virtuous and godly living; he provided not onely for the poverty of his own church, but alſo ſent money to the next churches, to ſupply the wants of the needy. *Soc.* lib. 7. ch. 25. p. 389.

430. *Maximinianus* a biſhop in *Conſtantinople*, when he was choſen, it's ſaid he led a Monaſtical trade of life, by degree a Prieſt, one that of late had purchaſed to himſelf a good Name, and was thought to be a godly man, *&c.* A man altogether unlearned. *Soc.* lib. 7. ch. 34. p. 395.

415. It is ſaid *Silvanus* biſhop of *Troas*, was far from pride and haughtineſs; that oft-times in great Aſſemblies and ſolemn meetings of the Citizens, he wore Sandals and Buskins of Hey twiſted, *&c.* *Soc.* lib. 7. ch. 36. p. 396.

200. In our Aſſemblies are biſhops that preſide and have authority over all the faithful committed to their charge; they are approved by the ſuffrage of thoſe whom they ought to conduct. And 'tis not bribes that get them this honor, but a teſtimony of a good life. *Tertul.* Apol. the Engliſh tranſlation, ch. 29. p. 137.

Of what ſpirit ſuch Biſhops were thought to be of, who uſurp'd high Titles, ſecular Power and Juriſdiction over other Biſhops and Churches, and how this was eſteemed of in thoſe times.

Cir. 260. Many Doctors ſet at nought by the Law & Prophets, take ſcorn to be tryed by the Evangeliſts, contemn the Work of the Apoſtles, they ſuffer not the ſimpler ſort of the brethren to know any high or magnifical thing, neither of the glorious heavenly coming of our Lord, nor of the reſurrection. *Euſeb.* lib. 7. ch. 23. p. 135.

The words of Dionyſius Alexandri.

267. *Samoſatenus* was poor, he attained wealth by leud acts, ſacriledge, and tyrannical oppreſſion of the brethren, whom he made to tremble for fear, with his guileful gains; he procured the givers to be liberal, to the end they might be deliver'd from their adverſaries; and ſo turned godlineſs into gain. And being puffed up with pride, uſurped ſecular dignities, more like a War-

a Warlike Captain, than a bishop of the church, walking stately through the streets, maintaining a great Troop to guard his person, so that Religion by reason thereof, grew in great disdain. He made himself a high Throne, a lofty seat, not like the Disciples of Christ, but severed in shew and title, after the manner of Princes in this World. If any behaved himself honestly and decently, them he caused to be checked and reviled. *Euseb.* lib. 7. ch. 29. p. 139, 140.

361. And they which seemed our shepherds, laying aside the rule of Piety, practised contention and schism among themselves, and while they aggravated these things, contentious threatnings, mutual hatred, and every one proceeding in ambition, like Tyranny it self, then the Lord made the Daughter of *Sion* obscure. *Euseb.* lib. 8. c. 1. p. 144, 145.

384. At a Council at *Constantinople* they decree, That the bishop of *Constantinople* should have the next Prerogative after the bishop of *Rome*, because this city was called *New Rome*. They divide Provinces, and ordain Patriarchs, and ordain, That no bishop should leave his own Dioceſs, and intermeddle with Forraign churches. *Nestorius* bishop in *Constantinople*, had that great city, together with all *Thracia*, allotted to his jurisdiction; and so to other bishops they assigned Jurisdictions, as Patriarchs, at that time, over their fellow-bishops. And after that other things agreed on of this nature in other Councils. *Soc.* l. 5. c. 8. p. 342. *Evag.* l. 2. c. 18. p. 448.

Cir. 192. When the churches differed about the Feast of *Easter*, all the churches communicated together, and were as one in other things, till *Victor* bishop of *Rome* through boiling heat and choller, had excommunicated all *Asia*, such as observed the Feast different from him; for which act *Irenæus* bishop of *Lyons* in *France*, enveighed bitterly in his Letter against *Victor*, rebuking him for his peevish dealing, and rage, telling him also, that the Elders and ancient Fathers differed amongst themselves about this Feast, yet communicated together, notwithstanding. *Soc.* l. 5. c. 21. p. 352.

Cir. 390. *Marinus* and *Agapius* bishop of *Ephesus*, contended not about Religion, but primacy, they strove whether of them should be the chief, *&c.* Wherefore many Clergy-men under these bishops, perceiving their ambition, rancour and malice, forsook them. *Soc.* lib. 5. ch. 22. p. 356.

Cir. 440. *The Favourers of Prelates, and Patrons of Clergy-men will blame us for not entitulating the Bishops* Soc. his own words. *Most Godly, Most Holy, and such like Epithets, &c. but seeing I am able to prove and justifie out of ancient Writers, that the servant hath in this Book called his Master no otherwise than after his Christian Name, I will lay aside those lofty titles, &c.* Socr. l. 6. c. 1. p. 358.

Cir. 405. *Sisinius* a *Novatian* bishop, arrayed himself in white, and one asking him why he used such attire as was uncomely for a bishop, and where he found written that a Priest should wear white? he answers, Tell me where its written that a bishop should wear black. *Soc.* lib. 6. ch 20. p. 373, 374.

418. When *Cirillus* was made bishop of *Alexandria*, he challenged more authority to himself, then ever the bishops before him had; and from that time forth the bishop of *Alexandria* (besides the oversight and jurisdiction of his Clergy and Ecclesiastical matters) took also the Government of temporal affairs: Wherefore *Cirillus* immediately after he had shut up the *Novatian* churches within *Alexandria*, also bereaved *Theopemtus* their bishop of all his substance. *Soc.* lib. 7. ch. 7 p. 378.

425. One of the bishops of *Rome*, *Celestinus*, banished the *Novatians*, constrained *Rusticula* their bishop to raise private conventicles, *&c.* and though the *Novatians* flourished there before, yet then they began to be hated out of measure; when as the bishop of *Rome* (no other than the bishop of *Alexandria*) passed the bounds of his Priestly Order, presuming now to challenge to himself secular power and authority: Wherefore those bishops permitted not them who held with them the faith of one substance, freely to frequent their wonted Assemblies; and though they commended them for their uniform Faith, yet they deprived them of their substance. *Socr.* l. 7. c. 31. p. 379, 380.

431. The bishops began to be called Reverend, most holy, religious, the grave censure of the most holy Father, and our Collegue, *Celestinus* bishop of *Rome*. *Evagr.* lib. 1. chap. 4. p 413.

Cir. 432. When the Lord *Paulus* our Brother, and most godly fellow-Bishop, most virtuous Lord *Paulus* the Bishop came, he brought Letters, which he avoucheth to have been written

of

of your Holineſs, and of the moſt godly Biſhops which were of your Province. *Evag.* l. 1. c. 6. p. 414.

452. Moſt reverend Biſhop *Euſebius*, *&c.* the Legates of *Leo* biſhop of *Old Rome*, ſtood up in the Council, and charged *Dioſcorus* for receiving one excommunicated by the moſt holy Father our Biſhop *Flavianus*; but the Apoſtolick See pardoned the Biſhops, becauſe they were conſtrained againſt their wills to do what they did, *&c.* who yeilded themſelves at this this time to *Leo* the moſt holy Biſhop, and to the whole ſacred and general Aſſembly of Biſhops, *&c.* Alſo they complain, that *Dioſcorus* forbid the reading of holy Pope *Leo* his Epiſtle. Nay, he ſticked not to excommunicate *Leo* the moſt holy and moſt religious Arch-Biſhop of *Rome*, *&c.* Therefore ſeeing theſe are his practices, *Leo* the moſt holy Arch-Biſhop of great and old *Rome*, by us and this ſacred Aſſembly, together with the moſt bleſſed Apoſtle St. *Peter*, who is the Rock, *&c.* bereaved him of his dignity. *Evag.* lib. 2. ch. 4 p. 429, 430.

At a Council at *Ancyra* (as Mr. *Sympſon* ſaith) they decree, That the Countrey-Biſhops ſhould abſtain from making Elders or Deacons, or uſurping Dominion over the praying Elders of every City. *Sympſ. de Conc.* l. 4. p. 484.

What were the practices of these churches when they met and came together? and of their coming together.

Cir. 200. We make a body, or by certain knowledge all conſpire in the ſervice of the true God, where we live united under one Diſcipline, one Faith, *&c.* We aſſemble together by troops; in our prayers to God we pray for the Emperor, *&c.* we aſſemble together to read the holy Scriptures, we read them according to the condition of the times what ſerves to admoniſh or confirm the faithful; we ceaſe not to confirm our diſcipline by the ſtrength of Precept; we continually repeat. In theſe Aſſemblies we make exhortacions and threatnings. Think it not ſtrange if we call one another Brethren, *&c.* And at their meeting to feaſt, they pray before they ſit down, eat moderately; after they are invited to praiſe God, and to ſing *Pſalms* taken out of holy Scripture, or Hymns, every one compoſeth according to the capacity of his mind; and as it began with prayer, ſo ends; and ſo they go away with care,

as they came with stayednes and sobriety. *Tertul. Apol.* in *English*, ch. 9. p. 137 139, 141, 142.

Cir. 50. Religiously they worship the Celestial God-head with pure and sincere worship; they renounced their substance; and forsaking the cities, they lived solitarily in Fields and Gardens; they accounted the company of them which followed the contrary trade of life, as unprofitable and hurtful to them, *&c.* as they in the Apostles dayes, *&c.* In many places this kind of people liveth in every Province; and in *Ægypt* they abound, especially about *Alexandria*. From every where the best withdrew themselves into the soyle of these Worshippers, *&c.* After he writes thus of the churches. In every Village there is a Religious House, which they called a Monastery, wherein they inhabiting, do celebrate the Mysterie of honest and holy life, carrying thither nothing, neither meat nor drink, neither any thing necessary for the sustentation of the body, but the Laws and the Oracles of the Prophets, Hymns, and such like, whereby knowledge and Piety encreased; and all the time between morning and evening, is of them spent in godly exercise, for reading the holy Scriptures, they meditate thereupon, handling allegorically the Divine Philosophy of their native Countrey, *&c.* It's like (saith *Eusebius*) that the Commentaries he speaks of, were the Gospels, and the Works of the Apostles; the Epistle to the *Hebrews* they newly compiled, and collected *Psalms*; thus they make grave Canticles and Hymns unto God in a more sacred Rime of every kind of Meeter and verse, *&c.* The interpretations of holy Scriptures are amongst them allegorical and figurative; for unto those men the whole Scripture seemeth like a living creature, so that the external words seemed as the body, and the internal words seemed as the soul. *Euseb.* l. 2. c. 17. p. 28, 29.

The words of Philo Judæus, *who lived Anno* 50.

105. *Plinius secundus* signifying that the christians committed no heinous offence, nor transgressed any Law, saving that they rose before day, and celebrated Christ with hymns, as God, *&c.* forbidding adulteries, slaughter, *&c.* with such other abominable facts, shewing conformity in all things agreeable to the Laws. *Euseb.* l. 3. c. 30. p. 53.

To be short, how many Psalms, Hymns and Ganticles were written from the beginning, by the faithful Christians which do celebrate and praise Christ the Word of God, for no other than God indeed. *Euseb.* lib. 5. chap. 25. p. 93. 94. *Verba incerti authoris.*

269. The Psalms sung in the Church to the laud of our Lord Jesus Christ, *Paulus Samosatenus* removed, counting them new-found figments. *Euseb.* lib. 7. chap. 29. pag. 139.

Cir. 260. *Nepos* was commended for his diligence and exercise in holy Scriptures, and for his pleasant Psalmody wherewith at this day many of the Brethren are delighted. *Euseb.* lib. 7. ch. 23. p. 135.

Cir. 315. Speaking of the place of meeting saith, *Here with Psalmodies and other songs of praise delivered from above, there with Divine and Mystical Ministration, as the secret pledges of the Lords Passions, were solemnized, and withall, men and Women of every age with chearful mind, and with all their power in prayer and thanksgiving, honored God the author of all goodness. To be short, the Governors of the Churches set forth the solemn meetings &c. in sermons &c.* Euseb. lib. 10. chap. 3. p. 184.

Whether in these Churches or Congregations such as were not Bishops, Elders or Ministers, did teach, preach and exhort, and that in presence of Bishops, and by their desire? And whether any such converted any? And whether by authority of their example, such as have gifts, ought to use them?

Cir. 130. *Justinus* writeth, how that to his time the gift of prophesying flourished in the church. *Euseb.* lib. 4. chap. 18. p. 68.

Cir. 175. Wherefore in Christ's Name they that be his true Disciples, receiving Grace of him, bend their whole might to this end, that every one after the quantity of the Talent received, do benefit the other brethren. This is written by *Irenæus*, *Euseb.* lib. 5. ch. 7. p. 82.

Cir. 204. *Origen* being very young, not 18. years old, divers of the *Gentiles* came to him to hear the preaching of the word of God,

God, of whom was *Heracles*, who after he profited in the Christian Religion, was made bishop of *Alexandria*: He taught many, and was very diligent and humble, going bare-foot. *Euſ.* l. 6. c. 2. p. 96, 97.

Cir. 210. *Origen* being not able alone to search out the profound Mysteries of holy Scripture, neither the interpretation nor right sence thereof, because such as frequented the School, granted no leisure; for in several companies they flocked to his preaching: He appointed *Heracles* his fellow-helper, a man expert in holy Scriptures. *Euſeb.* l. 6. c. 14. p. 104.

Cir. 210. *Origen* being as yet not called to the Ministry, but a Lay man, came to *Cæsarea*, where he was entreated by the bishops of that Province to dispute in the open church, and to expound holy Scriptures. And when *Demetrius* found fault with this, That he taught in presence of bishops, the bishops of *Jerusalem* and *Cæsarea* justified it, and said, *We know not for what cause he reports a manifest untruth; whereas there may be found such as in open Assemblies have taught the people; yea, when there were present learned men that could profit. And moreover, holy Bishops exhorted them at that time to preach, for examples sake, as* Luranda Ekelpis *was requested of* Neon; *at* Iconium Paulinus *was requested by* Celsus; *at* Synæda Theodorus *was requested by* Atticus, *who were godly brethren; it's like also it was practised in other places, though unknown to us. Thus was* Origen *honored, being a young man.* Euſeb. l. 6. c. 19. p. 106.

Cir. 230. *Firmilius* so highly esteemed him, that he sent for him to edifie his churches in his Province; and he went to him, and continued some time with him, for a further understanding of holy Scriptures; and the bishops of *Jerusalem* and *Cæsarea* permitted him alone as a Master of the interpretation of holy Scripture with the rest. *Euſeb.* l. 6. c. 26. p. 109.

Cir. 310. One *John* an *Ægyptian*, who although he was blind, yet had gotten such knowledge in his mind, that when it seemed good to him, he could out of the closet of his mind repeat the Law and the Prophets, Evangelists and works of the Apostles: I confess truely, that when I first saw the man stand in the midst of the congregation and assembly, and heard him recite certain places of Scripture, I wondered at him; for as long as I heard his voice, so long thought I (as the manner is at solemn Meetings) that one read out of a Book; but when I came near

near to him, and saw the truth as it is, he uttered many things much like unto a prophet. *Euseb.* lib. 8. ch. 30. p. 171, 172.

Cir. 330. *Edesius* and *Frumentius*, two young men, being captives amongst the *Indians*, the King preferred them to offices, they with some Christian Merchants there, builded some place to pray, where they poured out prayers together to the living God, and there joined to them certain *Indians*, whom they instructed in the Christian Faith. *Frumentius* was after made a bishop. *Soc.* lib. 1. ch. 15. p. 238.

Eod. When a captive Woman in *Iberia* had by instruction converted the *Iberian* King to the Faith, he published abroad the praises of Christ, sent for his Subjects, and he and the Queen preached Christ to them, the one to the men, the other to the Women. *Soc.* lib. 1. ch. 16. p. 239.

Cir. 370. One *Gregory*, being a Lay-man, wrought miracles, and by word and deeds converted the Gentiles and Ethnicks to the Faith. *Soc.* lib. 4. ch. 22 p. 333.

Whether in these Churches they admitted Members that received the Faith, and put out from amongst them such as sinned, and received them not again till they repented; and such as were charged with faults, not admitted (till they cleared themselves) to communicate in the Lords Supper. And all this done in the open congregations, by general consent.

Cir. 95. When a young man of a church where *John* the Evangelist came, had turned thief, and left the church, its said that *John* met with him again, brought him to the church, and after he had poured out prayers oft-times with him, in continual fastings, and had mollified his heart with divers and sundry Sermons, and confirmed him, he departed not before he had fully restored him unto the church, and exhibited great example of true repentance. *Euseb.* lib. 3. chap. 20. p. 47, 48.

Cir. 200. *Natalius* being excommunicated by *Victor* bishop of *Rome*, out of that church, for an Heretick, and afterwards being made bishop of those Heretick, repents, and comes to the church, and fell down with tears before the then bishop of *Rome*, called *Zephyrinus*, beseeching the church (prone always to compassion) for the mercy of Christ, to pity him. And after many petitions, and much ado, he was received into the communion. *Euseb.* l. 5. c. 25. p. 94. *Cir.* 245.

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Cir. 245. *Philip* the Emperor being a Christian, and desirous to be partaker, and join with the multitude in their Church-prayers could not be admitted until he had rendered an account of his Faith, and coupled himself with them, who for their sins were examined, *&c.* except he had done this, he could not be admitted; therefore because he was faulty in many things, he willingly obeyed, and declared by his Works his sincere and religious mind towards God. *Euseb.* lib. 6. chap. 33 p. 111, 112.

336. When *Arius* and his complices were cast out, he goes to the Emperor, and gets his Letter of command; and *Eusebius* also writes to *Athanasius* the bishop of that church in *Alexandria*, from whence he was cast out, commanding him to admit them again into the church; the bishop refused, and said it was not lawful for such as had made shipwrack of their Faith, and been accursed of the church, to be received, *&c.* The Emperor again commands him to open the door wide to such as desired to enter into the church; and tells him if any desire to be made a Member of the church, and be hindered by him, he would depose him, and put in another by his officers. Then he was falsly accused, and being cleared, was sent to his church, and the Emperor writes to his church, and tells them of it. *Soc.* l. 1. c. 20. p. 244, 245.

Cir. 440. *Theophilus* bishop of a church in *Alexandria*, charged *Peter* head Priest of his church, that he had received to the Communion a woman of the Heretical sect of the *Manichees*, before he had converted her: He answered, he had converted her from her opinion, and admitted her by the consent of the bishop, and the bishop knew it, and gave her the communion; and for this he brought a witness of the same church. The bishop in anger thrust them both out of the church; they went to *John* at *Constantinople*, and tell him of it. He entertained them with great reverence, and made them partakers of their common and publike prayers, but would not receive them into their communion, before that he had examined their cause; and when it was falsly reported, that *John* had received them to communion, the bishop laboured to depose *John* for this, as a fault. *Soc.* l. 6. c. 9. p. 366.

Cir. 405. *John*, one of the bishops of *Constantinople*, being accused of crimes, the Emperor would not come to the church

as

(as he was wont to do) but sent *John* word, that he would not communicate with him, till he had cleared himself of the crimes laid to his charge. *Soc.* l. 6. c. 16. p. 322.

Cir. 385. *Flavius Theodosius* an Emperor, having been rash in executing his will to the shedding of blood, and coming to *Millain*, desiring to join with the church there in their sacred devotions, *Ambrose* their bishop refused to admit him, and so continued eight Months, til with great humility and submission he acknowledged his offence, and then was admitted into the congregation. *Speed Chron.* l. 6. c. 52. p. 275.

When the lapsed Christians were admitted into the church, saith *Cyprian*, I can scarce perswade the people to suffer such to be admitted. And in his Epistle to his church, when he was banished, he promised his people to examine all things, they being present and judging. *Cypr. Epist.* 55. *Cypr. Epist.* 11. *ad plebem.* *Cyprian Verit. Anno* 250.

Cir. 200. *Tertullian* saith, In these Assemblies we make exhortations and threatnings, and Divine censures, that banisheth sinners, and excludes them from our Communion; We judge them with much circumspection, because We know that God is in the midst of us, and knoweth what we do. It's a great fore-telling of the Judgement of God, *&c.* when the church moved with the enormities of their crimes, darts out upon wilful sinners the Thunder-bolts of Excommunication, and from the participation of its prayers, its society, and deprives all sorts of holy commerce with it. *Tertul. Apol.* in English, chap. 39. p. 137.

What esteem both Bishops and Emperors had of the Brethren of Churches, as well as Officers; and whether the Brethren were at Council and publike Disputes, and had Epistles directed to them, their Officers being onely mentioned in the bodies of the Epistles.

Cir. 105. *Ignatius* writes to the church of *Ephesus*, to the church of *Magnesia*, to the church of *Trallis*, to the church of *Rome*, to the church of *Philadelphia* and *Smyrna*; and in those Epistles he doth make mention of the Officers of the same churches,

churches, and writes to some Officers in particular. *Euſ.* l. 3. c. 32. p. 53, 54.

Cir. 175. *Dionyſius* biſhop of *Corinth*, writes Epiſtles to the churches, to inſtruct them in ſeveral duties, to the *Lacedemonians*, and alſo to the *Athenians*, and makes mention of their Officers; and to many other churches the like; and in one he chargeth their biſhop not to charge the brethren with the grievous burthen of vowing chaſtity, and many other ſuch like things. *Euſeb.* l. 4. c. 22. p. 70.

Cir. 266. When *Dionyſius* came to *Arſonita*, where there were many of an erroneous opinion, he ſent for the Elders and Doctors inhabiting thoſe Villages, in preſence of as many of the Brethren as willingly came; and exhorted them openly to ſift out this Doctrine. And I diſputed with them three dayes *&c.* where I wondered at the conſtancy, deſire of the truth, intelligence, or capacity, and the tractableneſs of the Brethren, how orderly, and with what moderation they objected, anſwered and yeilded, *&c.* neither bolted they contradictions, *&c.* and they embraced ſuch things as were proved by demonſtrations and Doctrines of holy Scriptures. *Euſeb.* l. 7. c. 23. p. 135.

Eod. Dionyſius biſhop of *Alexandria*, eſteemed of the *Revelations* of *John*, becauſe of the brethrens account of it, writes thus: I durſt not preſume to reject the Book, becauſe many of the brethren read it diligently, and conceive a greater opinion of it, than the underſtanding of my capacity attained unto; for where I underſtand not, I think with my ſelf, the Words contain a deeper ſence, *&c.* and think them higher than may be underſtood by me, *&c.* *Euſeb.* lib. 7. chap. 24. p. 136.

Cir. 330. *Conſtantine* the Emperor writing to the church at *Antioch*, calleth them brethren, and tells them, Ye are able to judge truly and ſincerely of all matters; and deſired them to live in unity; and concludes, God preſerve you brethren. *Euſ.* of the Life of *Conſtantine*, l. 3. c. 58. p. 52, 53.

325. At the *Nicene* Council, where many *Logicians* were reſolved for diſpute, a Lay-man of a plain and ſincere mind, ſet himſelf againſt them, and told them in plain terms, that neither Chriſt nor his Apoſtles have delivered unto us the Art of Logick, or vain fallacies, but an open and plain mind. To which

which the whole assented, and admired him, and laid aside their Logick. And the Council writes to the church of *Alexandria* thus, To the holy Church, and beloved brethren *Soc.* l. 1. c. 5. p. 221, 222 *&c.*

Cir. 338. *Constantine* the Emperor writes to the church of *Alexandria* about *Athanasius* their bishop, and faith, *I hope its not unknown to your discreet wisdom, that* Athanasius, *&c.* and concludes, *God in his goodness to all beloved brethren, have you in his tuition.* Soc. *l.* 2. *c.* 2. *p.* 252, 253.

Eod. Constantine afterwards writes to the same church about the same bishop, & bids them receive him, and live at peace, & join him with them, as an helper with them in their prayers to God. And further saith, *Our request is to you well-beloved people, That in your prayers, where you crave the aid and assistance of the Spirit of God, you take* Athanasius *for chief, or (as I said before) as an helper.* Soc. l. 2. c. 18. p 268, 269.

Anno 397. The Officers were by a Canon at a Council, to use a form of prayer in the church, unlesse he first conferred *cum fratern. Instruct.* 3. *Concil. Carthag. Can.* 23.

Most of *Ignatius* and *Polycarpus*'s Epistles are directed to the churches, and their Officers onely named in the body of the Epistles. *See their Epistles.*

Of the Prayers used in the Churches, or the manner of their praying there.

150. *Justinus scripsit,* The *Christians* prayed *sine monitore, quia de pectore,* without any Prompter but their own hearts. And further, there are some things to be asked according to the occasions. And again, He who instructed the people, prayed according to his ability. *Justin M. Apol.* 2. *Tertul. Apol. ad Gen* c. 30. *Epist.* 121.

Tertul vixit Cir. 200. In the *English* Translation it's thus: *There are none that declare to us the words we are to say, because its our hearts, &c. We pray for the Emperor, a prayer conceived and produced from a chast body, &c.* Tert. in English, c. 30. p. 119.

Augustinus Cir. 440. It is free to ask the same things that are desired in the Lords Prayer, *alijs atq; alijs verbis,* sometimes one way, and sometimes another. *August. Epist.* 121.

And this never otherwise til (the *Arians, &c.* prevailing) there was a Canon, *Concil. Laod. Can.* 18. That none should pray *arbitrio*, but *semper eadem preces*, the same form, yet this a form of his own composing, as by another canon, 3. *Conc. Carth. Can.* 23. *Anno* 397. None should use any form unless he had first conferred *cum fratr. instruct.* And after (*An.* 416.) That none should use set-prayers, but such as were approvd of in a Synod. *Con. Mil.* 2. *c.* 12

How they encreased their Treasure in these churches, and how they employed it.

Cir. 200. If there be amongst us any kind of Treasure, the money laid up, makes our Religion not ashamed; neither can it be said, what is brought unto us is a tribute or price paid to participate of its holiness; every one contributes a little sum at the end of the month, or when he will; but it is if he will, and can, for none are constrained to give. If we get any Alms, it is of good will; riches gathered in this manner are the pledges of Piety; we do not confound them in eating and drinking, *&c.* but we employ them in feeding the poor, burying them; feeding children Parentless, old men who have served the faithful, such as are in the Mines, banished, imprisoned for professing the true God. *Tertul. Apol.* in *Eng.* c. 39. p 137.

Acacius a bishop, eminent for mercy, said, (when many souldiers prisoners were in necessity) *Our God needs not Gold and Silver; and we have much given our church by the faithful, therefore they agreed to sell them, and give the money to relieve and redeem the captives, &c.* Soc. l. 7. c. 21. p. 386

How Innovations came into the churches, and what the Writers of those times, and some of the then Bishops thought & said of them; And whether nothing ought to be imposed but what the word of God commands.

Cir. 110. *Egesippus* writes, That some of the brethren of the Lord continued til that time when *Simon* was martyred; and until then, the church of God remained as a pure Virgin, *&c.* But after the sacred company of the Apostles were worn out, and come to an end, and that generation was wholly spent, who had heard the heavenly Wisdom of the Son of God, then the conspiracy of detestable error, through the deceit of such as delivered strange Doctrine, took rooting; and because none of the Apostles survived, they published boldly with all might possible, the doctrine of falshood, and opposed the open manifest truth. *Eus.* l. 3. c. 29. p. 52.

108. *Ignatius* exhorts the churches to avoid the Heresies, *&c.*

and

and to cleave to the traditions of the Apostles. *Euſ.* l. 3. c. 32. p. 53

Cir. 116. *Papias* ſaith, *Neither am I pleaſed with ſuch as ſay many things (as many are accuſtomed to do) but with ſuch as teach true things, neither with ſuch as repeat ſtrange Precepts, but with ſuch as alledge the things delivered of the Lord, for the inſtruction of our faith, proceeding from truth it ſelf.* Euſeb. l. 3. c. 35. p. 55.

Cir. 175. *Dionyſius* biſhop of *Corinth* writes to another biſhop, admoniſhing him not to charge the brethren with the heavy burthen of vowing chaſtity. And he further writes, That many did corrupt his Epiſtles, and endeavoured to corrupt the Scriptures. *Euſ.* l. 4. c. 22. p. 70.

Cir. 195. When *Victor* biſhop of *Rome* excommunicated the churches in *Aſia* for not obſerving the ſame day for *Eaſter* with himſelf, *Irenæus* biſhop of *Lyons* in the name of all the Laymen, and many other biſhops, writes and rebukes him, ſaying, *This controverſie is not onely of the day, but ſome think one thing, and ſome another, as to the length of time of faſting, &c. neither began this variety in our time, but long before, through them who then bore rule; and its very likely through their double negligence; yet for all this they were at unity with them of another minde; and this variety commendeth the unity of faith, and other biſhops of* Rome *did not ſo obſerve it, nor left any commandment to poſterity; neither was it ever heard of, that any man for ſuch faſting was excommunicated; nor did the Apoſtles or biſhop* Polycarpus, *or others, differ in the main, though not of one mind in ſuch things, nor compelled one another.* Euſ. l. 5. ch. 23. p. 92.

257. When there was a controverſie raiſed by ſome who ſaid that ſuch who returned from any Hereſie, ſhould be re-baptized, whenas the ancient manner was to receive them again by prayer and laying on of hands, *Cyprian* biſhop of *Carthage* did practiſe Baptiſme ſo; but *Stephen* Biſhop of *Rome* thought good that nothing ſhould be innovated prejudicial to the traditions of old, for which cauſe he was greatly offended with *Cyprian*, *Euſeb. lib.* 7 *ch.* 2. *&* 3. *p.* 124, 125.

Cir. 340. At the Council of *Nice*, they decree that ſome Biſhops ſhould not make Miniſters. *Socr. lib.* 1. *ch.* 5. *p.* 220. *&c.*

359. The biſhops at the Council at *Armino* wrote to the Emperor, & intreated *that he would permit no novelty to creep into the church of God, that the baniſhed biſhops might return, and be reſident with their flocks.* This they writ to the Emperor, he being an *Arian*, or favourer of them that procured his authority to baniſh or puniſh ſuch as were not for their novelties. *Soc.* l. 2. c. 29. p. 285.

Cir.

Cir. 360. When *Cirillus* bishop of *Jerusalem* had been deposed, he sent an Appellation to the Deposers, appealing from them unto the Judges of the higher Court. *Constantius* the Emperor admitted his Appellation. *Cirillus* was he (saith *Socrates*) that first of all, and alone gave forth a president prejudicial to the Ecclesiastical Canon, as if the matter had been decided before Lay-Judges. *Soc.* l. 2. c. 32. p. 288.

Cir. 355. *Eustathius* a bishop, was deposed (amongst other things) for forbidding to marry, and commanding to abstain from meats, against the custom of the church. This was done by a Council. *Soc.* l. 2. c. 33. p. 290.

Cir. 375. When *Valens* the *Arian* Emperor, had been persecuting those of the Faith of one substance, for not agreeing with him in his opinion, *Themistius* the Philosopher pronounced an Oration before him, wherein he admonished the Emperor not to marvel though the Christians varied among themselves in Religion; And if Christians were compared with the infinite multitudes of opinions among Heathen Philosophers (for there were above three hundred opinions about Rules and Precepts, whereunto every sect addicted themselves) it would seem but small; and that God would set forth his glory by the diversity and discord in opinions, to the end that every one might the more stand in awe of his Majesty, because twas not easie for every one to know him perfectly. *Soc.* l. 4. c. 27 p. 336.

384. At a Council at *Constantinople* they agree, That the Bishop of *Constantinople* should have the next prerogative after the bishop of *Rome*, because the city was called new *Rome*. They divide Provinces, and ordain Patriarchs; they decree, that no Bishop shall leave his own Dioceſſe, and intermeddle with Forraign Churches, *&c.* the bishop of *Constantinople* to have that City and *Thracia*, *&c.* and so to other Bishops their Jurisdiction; and in the Eastern Dioceſſe the prerogative of honor was reserved to the church of *Antioch*: Further they decreed, That if necessity required, a Provincial Synod should determine Provincial Affairs. *Soz.* l. 5. c. 8 p. 342, 343.

395. Since the time the *Novatians* refused to communicate with such as fell, *&c.* the bishops added to the Ecclesiastical Canon, That in every church should be a Priest appointed for the admission of Penetents, *&c:* and this Canon is stil in force amongst

amongst other sects; but they that embrace the faith of one substance, and the *Novatians* cast it off; and the *Novatians* at the first beginning did not allow of it. And the bishops which now-a-dayes govern, though they used it long, yet removed it out of the church, *&c.* And the bishop of *Constantinople* put away the Office out of his church upon the advice of his Minister there, without a Council. *Soc.* l. 5. c. 19. p. 349.

Cir. 440. They were earnest for *Jewish* Rites, and used many in several churches; and *Socrates* saith, It's observed in these days, That there were diversity of observations and rites in several churches, without any forcing of any, but every church as it seemed good to them; and that the original of so great a diversity, were bishops which governed the church at divers times; and such as like of these rites, do commend them to posterity for Laws; so the observation of *Easter* came in more than by commandment of Christ, or any Apostle; men used to keep dayes of recreation; so of their own accord they appointed this, not the Apostles; nor is there any Law, or any punishment for neglect, *&c.* Some in these dayes neglect the Apostles order, and yet contend for a holy-day, as for life and death; they despise the commandment of God, and establish them Canons of their own. They make no account of the Laws of the Apostles, and unadvisedly put in practice Decrees contrary to the will of God. They pretend to conceive of the *Jewish* rites mystically, yet they raise a foul stir about days and months, and tread under foot the high knowledge of God, *&c.* And they observed, that all rites and observations of days, *&c.* were not to be observed at all, but wholly taken away by the Gospel (and reasons given of it) they crept in of private custom; nor could any then shew any proof for the observation of it; and every Sect had divers ceremonies, *&c.* And seeing no man can shew a president or example, its plain the Apostles left every one free at his choice, without fear, compulsion, or constraint, and to addict himself to that which seemed to him good and commendable. Among many Rules, it seemed at *Alexandria* the inferior Priest doth not use to preach; that order first began when *Arius* first began to turn upside down the quiet state of the Church; and he saith, that hardly could two churches be found that observed the same Rites and Ceremonies. See these things at large, *Soc.* l. 5. c. 21. p. 351, 352, 353, 354, 355.

Igna-

Ignatius vixit 160. The Hymns called *Anthems*, which they ſang interchangeably, had their original thus: *Ignatius* biſhop of *Antioch Syria*, ſaw a Viſion of *Angels*, which extolled the bleſſed Trinity with Hymns that were ſang interchangeably, ſaid he delivered unto the church of *Antioch* the order and manner of ſinging expreſſed in the Viſion; hereof it came to paſs, that every church received the ſame tradition. *Soc.* lib. 6. ch. 8. p. 365.

Cir. 400. When *John Chryſoſtome* was charged for going into his church, (being depoſed) without the conſent of a Coun-
c, contrary to the Canon, he anſwered and ſaid, *The Canon containing that clauſe, was not belonging to their Church, but to be executed where the* Arians *did reign.* Soc. l. 6. c. 16. p. 372.

Cir. 410. When *Theodoſius* biſhop of *Synæda*, perſecuted the ſect of *Macedonians*, and their biſhop, it is ſaid of him, *He did not this according to the Rule of the Catholick Church, which accuſtometh not to perſecute men; nor did he it out of zeal to the ſincere faith, but in hope of filthy lucre and foul gain, to wring money out from Hereticks.* Soc. l. 7. ch. 3. p. 375.

Evagr. ſcripſit Cir. 595. When *Evagrius* made an Apology for the diverſity of opinions amongſt Chriſtians, he ſaith, he *would have none to divide Chriſtians, becauſe our latter Biſhops have abrogated the ſentence of our Predeceſſors, and ſeem always to add ſomething to the form of our Faith; and herein they perſwade themſelves they were of a ſounder opinion then they that went before them: But in the grounds and principles of Religion we are all of one opinion; We all believe in God, Father, Son and Spirit, the Word made fleſh, &c. If in caſe novelties be found out as touching other novelties, they come to paſs freely of mens own accord, ſeeing it pleaſeth God ſo to diſpoſe them, and grant them liberty to think as it pleaſeth them beſt, &c. It muſt needs be that Hereſies do reign amongſt you, that they which are perfect, may be known, ſaith the Apoſtle,* 1 Cor. 11. Evagr. lib. 1. ch. 11. p. 417.

Fuit Eutychianus Helvi.

Cir. 450. At a Council they add more Cities and Countries to the Juriſdiction of the Patriarchs they formerly made, and now called Arch-biſhops. *Evag.* l. 2. c. 18. p. 448.

Cir. 564. When *Juſtinianus* the Emperor would have *Anoſtatius* a biſhop become of his Faith, the biſhop wrote Letters to him, and proved plainly, the Apoſtles & the Fathers delivered a con-

a contrary doctrine; & thereupon he read daily in the church this sentence of *Paul*, *If any preach to you any other Doctrine besides what ye have received, &c.* And when he understood that the Emperor would banish him, he wrote to the Church of *Antioch*, to confirm their minds in the faith. *Evagr.* lib. 4. chap. 39. p. 489.

Cir. 200. *Tertullian* saith, (complaining of some *Christians*) *We have amongst us some who, &c. infecting the purity of our new Gospel, with the corruption of their own opinions, animated with the spirit of Philosophy, these have violated the faith of Jesus Christ; and we beat down their errors by this onely exception, That the true Rule of Truth is that which hath been taught by our Master, and transmitted unto us by those holy persons who had the happiness to hear his word, and receive his Divine Institutions: We shall shew in another place, that all which is not conformable to this Rule, hath been invented by new Doctors, who came not till after the blessed companies of the Son of God, to destroy the Truth. Men made use of Truth it self by the suggestion of the spirit of Error, &c. they are they who have invented Fables, wherewith its holiness hath been prophaned.* Tertul. Apol. *in* Eng. *c.* 47. p. 165.

At a Council of Bishops at *Ancira* in *Galatia*, they decree, that the Countrey-bishops should abstain from making Elders and Deacons, or usurping dominion over the preaching Elders of the Cities. Mr. *Sympson de Conc.* l. 4. p. 484.

Thus we see that generally Innovations came in by the Bishops and Councils against the unchangeable Rules of the written Word of God; and that all the quarrels in the Chruches did arise about their new Rules, Inventions and Canons, and upon private quarrels amongst Bishops. *Ens.* l. 8. *c.* 1. p. 144, 145.

Of the Perſecution raiſed by Chriſtians againſt their fellow-Brethren, and who were the greateſt perſecutors amongſt the Emperors and Biſhops againſt their Brethren. Firſt of the Biſhops.

Whether ſuch as were Arians, *and of corrupt Principles, uſually perſecuted others, and endeavoured to compel them to their Communion, and got the Magiſtrate to make Laws, and to give them power and liberty to puniſh and perſecute others that differed from them, and often raiſed falſe Accuſations againſt them.*

360. WHen *Athanaſius* a biſhop of *Alexandria*, had (through falſe accuſations of *Arians*) been baniſhed by the Emperor, and again being called back by the Emperor, and ſent to his church, the *Arians* in *Alexandria* conſpired againſt him, and tumults raiſed by them, then falſly accuſed him to the Emperor, and he baniſhed him again. *Socrat.* lib. 2. ch. 2. p. 252, 253.

Cir. 350. *Macedonius* a biſhop in *Conſtantinople*, having great liberty and acceſs to the Emperor, he made Wars againſt the Chriſtians, perſwaded the Emperor to aid him, whereas in very deed he procured the overthrow and deſtruction of the churches, and prevailed ſo much, that what he had leudly compaſſed, the ſame was preſently by Law confirmed; every city founded of Proclamations, and the Souldiers commanded to ſee the Emperors Edicts to take place; as many as cleaved to the *Nicene* Creed, were cut off from the churches, and baniſhed, and at laſt they determine with themſelves to conſtrain others to their communion; and this grew as high as the perſecutio-

cution raiſed by the Heathens againſt Chriſtians: Thus 'twas through all the cities of the Eaſt; but the churches in the Weſt agreeing amongſt themſelves to the *Nicene* Creed, were at peace. *Soc.* l. 2. c. 22. p. 271.

Eod. So *Georgius* the *Arian* biſhop in *Alexandria*, perſecuted, brought Souldiers, and they beſet the church, took captive the biſhop, bonnd them, baniſhed many biſhops, and killed others. *Soc.* l. 2. c. 23. p. 271.

Cir. 360. *Urſatius* an *Arian* biſhop, baniſhed *Lyberius* biſhop of *Rome*, for refuſing to ſubſcribe the *Arian* Creed, and forced *Fœlix*, one of that opinion, upon the church as a *Biſhop*. Wherefore all the Weſtern parts of the World by reaſon of theſe new devices were at great diſcord and tumults, whilſt that ſome were by force depoſed and ſent into exile, and others were put in their room, *&c.* and this he did by the Emperors Edicts and Power. *Soc.* l. 2. c. 29 p. 282.

Cir. 362. *Macedonius* his cruelty ſet forth more at large, together with other *Arian* biſhops of his making; they depoſed biſhops, baniſhed others, murthered ſome, forced ſeveral to partake of their communion, forced it into their mouths, and for no other crime was all this, but for not owning his opinion, *&c.* Such as ſpake any thing againſt their practices, were cruelly plagued with all ſorts of torments; they deſtroyed the very churches where *Novatians* uſed to meet, and where others of the Faith of one ſubſtance met. And this they did by the commands of the Emperor, *&c.* *Eleuſius* the *Arian* biſhop of *Cizicum*, did the like with all other Chriſtians in that city, and thereabouts; and where it could not be done otherwiſe, *Macedonius* gets Souldiers to force men to be of his practice. *Soc.* l. 2. c. 30 p. 283, 284, 285.

363. Several biſhops repair to *Jovianus* the Emperor, to get free liberty from him to perſecute all ſuch as were contrary to themſelves; but the Emperor refuſed them all, and would have no ſect moleſted, but tells them he could not away with ſuch contentions; and this hindered much contention, and ſtopped the mouths of flattering Paraſites and Sycophants, who worſhip not the King of Heaven, but an earthly crown. *Soc.* l. 3. c. 21. p. 314-315.

Cir. 370. No ſooner had thoſe of the faith of one ſubſtance, choſen them a biſhop in *Conſtantinople*, but the *Arians* there be-

gan again with furious motion to persecute the faithful Christians: And (it's to be noted) the World favoured the *Arians*, so that the *Arians* insulted over the true Christians, scourged, reviled, imprisoned, accused, *&c.* and got the Emperor (who was of their Sect) to banish the Bishop they had chosen, and to send Souldiers to command it to be done, and his Lieutenant to put them to death. *Socrat.* lib. 4. c. 14. p. 324, 325.

Eod. *Lucius* Bishop of *Alexandria*, an *Arian*, did so persecute by imprisonment, banishment, and other torments; and the *Arians* being few in number, yet the World favouring them so much, that they held all the churches of *Alexandria*. *Soc.* l. 4. c. 17. p. 326.

Cir. 375. *Euxoius* and *Lucius*, two *Arian* bishops, when the *Arian* Emperor had given order for persecuting those of the contrary opinion, brought Souldiers, and vexed them themselves, even worse than the Souldiers, without any compassion, and stirred the headdy multitude against them, and would not admit them to pray in their usual place. *Soc.* l. 4. c. 19. p. 330, 331.

Cir. 377. *Moses* told the *Arian* Bishop of *Alexandria*, That he should not lay his hands on him, because his right hand had been imbrued in slaughter and blood-shed, *&c.* *I am sure* (saith he) *that thy practices against the brethren prove thee to be altogether void of the true Principles of Christian Religion; for the true Christian striketh no man, fighteth with no man; for the Servants of God should be no fighters: But thy deeds in exiling some, &c.* Soc l. 4. c. 29. p. 337.

Cir. 510. *Severus* Arch-bishop of *Antioch*, compelling some to subscribe to his Letters and opinion, see how many fell off from him, two deposed him, the Emperor sent Souldiers to depose them, and many sad effects of that. *Evagr.* l. 3. c. 33, 34. p. 464, 465.

Whether

Whether such Bishops who were of the Faith of one substance, ever persecuted others of a contrary mind to them, or compelled them to their Communion? Or if any of them did, whether it was observed as an evil thing, or branded for it in those times? and how they dealt with Heretiks, whether only by Scripture and argument, or otherwise?

Cir. 130. The truth hath brought forth many in these days which contended and dealt with the Hereticks, some with invincible arguments without the Scriptures; some with manifest proofs and authority of Scriptures, confuted their Heretical opinion. *Euſ.* l. 4. c. 7. p. 60.

Cir. 175. There is nothing worse than Hereticks, *&c.* whom the Pastors of Churches repelled from the Flocks of Christ, *&c.* partly by admonitions and exhortations to the brethren, and partly by encountering with the Hereticks themselves; sometimes by disputing and questioning with them face to face, and sometimes by writing Commentaries, diligently refuting, *&c.* *Euſ.* l. 4. c. 23. p. 71.

Cir. 170. The several bishops did practice according to the several opinions they held, and yet held communion together; and *Polycarpus* could not be perswaded to alter his practice, by the Bishop of *Rome*, yet they were at peace. *Euſ.* l. 5. c. 23. p. 92.

Cir. 240. When *Berillus* bishop of *Bostra*, was in an error, many bishops did deal with him by conference and disputation; *Origen* was sent for, who rebuked him; perswaded him with reasons, convicted him with manifest proofs, restrained him with true Doctrine, and restored him again. *Euſeb.* l. 6. c. 32. p. 111.

385. At a Council at *Constantinople*, the bishops of the faith of one substance, would have perswaded the *Macedonian* bishops to be one with them; and when they refused and left the Council, we find no Law made to compel them. *Soc.* l. 5. c. 8. p. 342

406. *Atticus* one of the Bishops of *Constantinople*, mean in learning, yet of life godly, and of great Wisdom, whereby the Churches in those dayes encreased and flourished exceedingly: He reconciled such as were of his Faith, and made the Hereticks admire his Wisdom, whom he would

would in no wise moleſt; but when he had ratled them, he would ſhew himſelf loving and amiable towards them: He was a great Student, read the greater part of the night. He was gentle and courteous to ſuch as conferred with him; in a word, He became all things to all men, *&c.* as the Apoſtle writeth. *Soc.* l.7.c.2. p. 375.

Cir. 408. *Theodoſius* a biſhop of *Syneda*, was a ſore ſcourge to the Hereticks, the *Macedonians*, he baniſhed them, *&c.* neither did he this according to the Rule of the Catholick church, which accuſtomed not to perſecute men; neither with zeal of the ſincere faith, but in hope of filthy lucre, to wring money out of the Hereticks; and to effect this, he went to the Emperor for power. *Soc.* l.7. c.3. p. 375.

425. The biſhop of *Rome*, *Celeſtinus*, baniſhed the *Novatians*, deprived them of their churches, and conſtrained their biſhop to raiſe private conventicles; but it's thus ſaid of him, That he (as the biſhop of *Alexandria*) paſſed the bounds of his Prieſtly order, preſuming now to challenge to himſelf Secular Aurity, *&c.* but the *Novatians* in *Conſtantinople* were not ſo uſed, for the biſhops there ſuffered them and their churches. *Soc.* l.7. c. 11. p.379,380.

425. *Atticus* a biſhop in *Conſtantinople*, when the *Johannites* were divided from the Church, and had their private meetings and conventicles, he commanded that the memory of *John* ſhould be ſolemnized, *&c.* hoping thereby to cauſe many of them to return to the church, *&c.* And he being told by ſome, that the *Johannites* ſhould not have their conventicles and aſſembly within the Walls, he anſwered, Do you not remember what trouble they endured for the faith, and they were of old divided from the church, yet they attempted to eſtabliſh no novelty as touching the Faith. *Soc.* l. 7. c.25. p.389,390.

428. When *Neſtorius* was made a biſhop in *Conſtantinople*, in the room of *Syſinius*, it was noted as one of his ill tricks, that in his Oration to the Emperor, he deſired the Hereticks (as he called them) might be by the Emperors aſſiſtance rooted out, *&c.* Such as heard him, could not but ſpye his haughty ſtomack, his haſty and running brain, his fooliſh feeding on vain glory; ſeeing that by and by he bolted out ſuch fooliſh and unadviſed ſayings: For within five days after he was biſhop, he began to blow the ſmoke and burning flame of perſecution,

cution, when he determined with himself to overthrow the church of the *Arians* where they had their meetings, *&c.* their mind was so troubled when they saw their church must down, that they set it on fire: This made the *Arians*, and the members of *Nestorius*'s church call him a Fire-brand. He did not rest in this, but destroyed almost the whole city whilst he went about to mischief the Hereticks. Again, he fell a molesting the *Novatians*, onely because *Paulus* their bishop was famous, and much spoken of for his zeal and godliness. The Emperor blamed *Nestorius*, for he caused much sedition and mischief in many places, and persecuted such as kept not *Easter* with him. This Bishop was not chosen by the people of the church, but forced upon them by the Emperor, who sent for him, *Soc.* l. 7. c. 29. p. 391, 392.

430. The same *Nestorius* persecuted the *Macedonian* sect, and 'tis said of him for it, That he practised many things prejudicial to the quiet state of the church, and procured to himself great hatred, *&c.* And *Antonius* bishop of *Germa*, feeding the humor and cruelty of *Nestorius*, in the rooting out of Hereticks; began to vex the *Macedonians* out of measure, and to excuse himself, he feigned the Patriarch bishop of *Constantinople* commanded the same, which bred a tumult, and then *Nestorius* cruelly was set on fire, and he goes to the Emperor to get him to deprive them of their churches, *Soc. lib.* 7. *ch.* 31. p. 393.

Cir. 420. *Proclus* bishop of *Constantinople*, was a man of a marvelous good life, for being trained up under *Atticus*, whom for patience and sufferance he far exceeded, for he shewed himself tractible to all men, and perswaded himself that it was fitter by fair means to allure unto the church, than by force to compel them to the faith; he determined to vex no Sect whatsoever, but reserved & restored unto the church the renowned virtue of meekness, required in Clergy-men. Herein he imitated the Emperor. *Soc. lib.* 7 *ch.* 40. p. 39[illegible]

What the Emperors who were Arians, *and inclined to Heresies, did in persecuting their Brethren, and in giving liberty to Bishops so to do, and making Laws about Religion, and what influence it had upon their Government.*

Regnavit Cir. 270. *Aurelianus* the Emperor, was well affected to the true Christians, but after raised persecution against them, and like to subscribe an Edict prejudicial to our Affairs; but God in just judgement as it were, cramped his knuckles, making manifest to all men, that the Princes of this World have never any power to practice ought against the church of God, unless the invincible Might of God for discipline and conversion of his people, according to his Divine and Celestial Wisdom, grant License to bring any thing about in his time. *Eus.* l. 7. c. 29. p. 140.

Cir. 340. The Emperor when he came to *Constantinople*, was moved against *Paulus* a bishop there, of the Faith of one Substance then elected, he summoned a Council of Bishops who were infected with the *Arian* opinion, he procured the deposition of *Paulus*, and caused another to be proclaimed Bishop. *Socr.* l. 2. c. 5. p. 254.

352. *Constantius* the *Arian* Emperor being proclaimed in the West, the *Arians* take advantage, and accuse *Athanasius* with many things, *&c.* and then the Emperor banished *Paulus* a bishop of *Constantinople*, and the Messengers stifled him. And many other bishops banished, imprisoned and killed; and gave forth commandment that *Athanasius* should be killed wherever he was found; and he gave commandment for putting two other bishops to death. *Soc.* l. 2. c. 22. p. 270, 271.

Cir. 360. When *Macedonius* the cruel *Arian* bishop in *Constantinople*, had persecuted other Christians grievously, he perswaded the Emperor to aid him, who compassed every City, sounding of Proclamations, and Souldiers commanded to see the Emperors Edicts take place; and all those that were of the Faith of one substance, they persecuted, and joined heads and hands together to force to their commands. *Soc.* l. 2. c. 22. p. 271.

Cir. 360. The Emperor purposing with himself to sow the *Arian* opinion, gives *Ursacius* the *Arian* bishop, authority freely

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ly at his pleasure to practice all mischief against the Church of God, & commanded him to send into *Italy* the form of faith, *&c.* and such as would not subscribe, should be deposed, and others put in their room: First, the bishop of *Rome*, when he denied his hand, was exiled, and his Deacon, an *Arian*, put in his room by force and violence: Wherefore all the Western parts of the World by reason of these new devices, was at great discord and tumults, while some were deposed and sent to exile: These things were wrought by the Emperors Edicts, sent into the West Countreys, *&c.* The people of *Rome* being in an uproar, thrust their new Bishops out of the church, and the Emperor was fain to send for their exiled bishops home again. *Soc.* l. 2. c. 29. p. 282.

Cir. 360. This *Macedonius* so cruelly persecuted and endeavoured to root out such as were of the Faith of one substance, that he got the Emperor to give commandment to proclaim that their churches should be thrown down to the foundations: This Law with the violence of the Bishop, proceeded to the overthrow of the church at *Constantinople*, *&c.* and at another place he procured bands of Souldiers to be by the Emperors commands forced to be of the *Arian* opinion, which caused the shedding of much blood. *Socrat.* lib. 2. chap. 50. p. 283, 284.

361. *Julian* the Apostate persecuted the Christians; and *Socrates* saith, *In mine opinion he is a persecutor which molesteth any kind of way, such men as lead a quiet and peaceable life.* Socrat. *lib.* 3. *c.* 10. *p.* 303.

364. When *Valentinianus* and *Valens* were Emperors together, *Valentinianus* cleaved to the faith of one substance; but *Valens* followed the *Arians*; and *Valentinianus* as he honored and reverenced the favourers of his faith and opinion, so he molested the *Arians* not at all; but *Valens* endeavoured not onely to encrease the number of the *Arians*, but also grievously to persecute the contrary opinion. *Soc.* l. 4. c. 1. p. 316.

Eod. At *Antioch* this *Valens* having peace, persecuted them that held the Faith of one substance; and although he molested not *Paulus* the bishop there, for his rare virtues, *&c.* yet he banished *Meletius*, another bishop there of the Faith of one substance: But other of the churches of *Antioch*, that would not communicate with *Euzoius*, he vexed diversly, and plagued

with ſundry penalties and puniſhments; it's reported he drowned many. *Soc.* l. 4. c. 2. p. 317.

Eod. And ſuddenly upon this Perſecution there aroſe an Enemy againſt him; and this ceaſed the perſecution a while, and there aroſe an Earth-quake, and the Sea brake in upon them. *Soc.* l 4. c. 3. p. 317.

Eod. The ſame *Valens* being again puffed up with his ſucceſſes, again turned to perſecute the Chriſtians, becauſe he intended to prefer every where the *Arian* opinion; he called a Council, and compelled *Eleuſius* a biſhop to ſubſcribe to their Faith, being threatned by the Emperor with baniſhment and confiſcation of Goods; and of this the biſhop repented, and was very ſad. *Soc.* l. 4. c. 6. p. 318.

Eod. The ſame *Valens* notwithſtanding a great Famine then in his Countrey, went to *Antioch*, and depoſed and perſecuted Biſhops for no other crime but becauſe they were enemies unto the *Arians*; all that embraced the Faith of one ſubſtance, throughout all the Eaſtern parts of the World; and at *Edeſſa* he came, and when he ſaw many of the true Faith flock to the Temple, he ſmote the Lieutenant for not ſcattering thoſe Conventicles; whereupon the Lieutenant to ſatisfie his humor, did give notice to the Chriſtians not to meet (being unwilling to kill ſo many godly Citizens) but none made account of his advice, nor weighed his threatnings; for the day following all flocked to the Temple; and when he was going with his Souldiers to execute them, he ſaw a Woman and a Child haſten thither; he asked her whither ſhe was going; and he told her, *Haſt thou not heard that the Emperor will execute all that come there? Yes,* (ſaid ſhe) *therefore I go, that I may ſuffer, &c.* And he thereupon perſwaded the Emperor to forbear. *Soc.* l. 4. c. 14. p. 325.

Cir. 372. When thoſe of the Faith of one ſubſtance in *Conſtantinople*, choſe them a *Biſhop*, the *Arians* began again with furious motion to perſecute the faithful: Then the Emperor ſent armed ſouldiers to baniſh the biſhop, and he that ordained him. When the World favoured the *Arians* in this ſort, they ſet up themſelves, crowed inſolently over the Chriſtians; they ſcourged, *&c.* and then the Chriſtians going to the Emperor to complain and pray eaſe, he commanded the Lieutenant to ſlay them that came, being about eighty, which he did, for

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he took them on board a ship, and set fire on it. *Socr.* lib.4. ch. 13. p.324.

Cir. 372. The Emperor *Valens* ordained by Law, That persecution should be raised against all that maintained the faith of one substance; throughout all *Alexandria* and *Egypt*, all was destroyed, whilst some were brought before the Bar, some clapt in prisons, *&c.* for they vexed them with sundry punishments, who led a peaceable and quiet life; and they had Souldiers with the *Arian* bishops to do this. *Soc.* l.4. c.19. p. 330.

372. After *Athanasius* his death, *Peter* was made bishop of his church in *Alexandria*, and immediately the *Arians* set up themselves; they brag and boast of the Emperors Religion, and they certifie the Emperor at *Antioch*, where *Euxoius* the *Arian* bishop being present, had command from the Emperor to the Lieutenant to aid him with armed souldiers, to put *Lucius* the *Arian* bishop in; he took his journey with great power from the Emperor; and when they came thither, they clap *Peter* in prison, banished all his Clergy, and stalled *Lucius*. *Soc.* lib. 4. c.16. p. 326.

Cir. 375. This Emperor was taken a while by an Oration made before him, but after fell to persecuting again, till War took him off again. *Soc.* l.4. c.27. p. 336.

Then upon this persecution he had terrible Wars, and his Countreys over-run, and then the persecution ceased. *Soc.* l.4. c.28. p.337.

What the Emperors who held the Faith of one substance, did in Religion. Whether they made Laws, and persecuted any, or endeavoured by Letters and otherwise to make peace, &c. and what influence they had upon their Government.

When *Constantine* the Emperor would not have the church at *Antioch* to have *Eusebius* to be their bishop, because contention would arise, and *Eusebius* not willing, desired them to elect another bishop, a fit man, and perswades them as brethren to seek peace, and concludes, *God preserve ye dear Brethren.* See his Epistle to the Church. *Eusеb.* of the life of *Constantine*, *l.*3.*c.*48. *p.*52.

Constantinus Regnavit ab anno 306. *ad annum* 336.

Cir. 350. Afterwards he ſummoned a Council about the controverſie of *Arius*, where met many biſhops from ſome Churches, and other Churches ſent choſen men from amongſt them; they were not all Miniſters; three hundred biſhops, and a numberleſs numberleſs number of other men from all parts; there were preſent a great number of the Layety which were Logicians, &c. the Emperor he came and ſate amongſt them, and perſwaded them to be moderate; when they contended, he lovingly reconciled them; they decree the depoſition of *Arius*, and other biſhops; the Emperor agrees, and baniſhed them; and afterwards he writes many loving Letters to the churches to be of the ſame mind with the Council, he orders *Arius* his Books to be burned. *Socr.* lib. 1. chap. 5, & 6. p. 220, 221, 222, 223, 224, 225, 226 227.

Conſtantine in his Epiſtle to *Alexander* and *Arius* about their Opinions, ſaith, *And this do I ſay, not to compel you in this light and fond Queſtion (of what ſort ſoever it be) altogether to condeſcend to the ſame ſentence; and though you diſſent among your ſelves about a matter of ſmall importance (for neither truly are we in all things like minded; nor have we all the ſame nature and gift ingrafted in us) nevertheleſs it may come to paſs for all that, that the ſacred union may be kept in the Church of God inviolable, and one conſent and fellowſhip among them.* Socrat. l. 1. c. 4. p. 219.

Cir. 330. *Conſtantine* having brought back *Arius* from exile, ſent him to *Alexandria*; but *Athanaſius* the biſhop there, would not admit of him; he gets the Emperors Letter to command *Athanaſius* to receive him; he ſent him word, he ought not to admit him, having made ſhipwrack of faith, *&c.* Then the Emperor threatned *Athanaſius*, if he refuſed to admit of ſuch as deſired to come into his church; The Emperor doth not compel him: And though many falſe accuſations were framed againſt him for Treaſon, and many other things, yet the Emperor examines the buſineſs, juſtifies him, and writes to his church, that their biſhop was falſly accuſed. *Socr.* l. 1. ch. 20. p. 244, 248.

336. *Conſtantine* did baniſh *Athanaſius* a biſhop in *Alexandria*, into *France*, but it was upon a civil account; the *Arians* had gotten falſe accuſations, and informed the Emperor that he had ſaid, That he would cauſe that no Corn ſhould be conveyed from *Alexandria* (as they then uſed) to *Conſtantinople*; which

which was the cause of his banishment. *Socrat*, lib. 1. chap. 23. p. 248.

339. *Constantine* the younger restored him again, and pretends that his Father sent him thither onely for his own safety from the *Arians*, and had an intent in his life-time to restore him. So he writes to the church, and concludes, *God of his goodness (well beloved Brethren) have you in his tuition, &c.* Soc. *lib.* 2. *ch* 2. *p.* 252, 253.

363. The Christian affairs were not yet pacified; for such as were Ring-leaders of contrary factions, got them to the Emperor *Jovianus*, hoping that he would give them free liberty to feed and foster among themselves the fiery humor of contention, and license to deal seditiously with their adversaries; and first of all, the *Macedonians* exhibit to him a supplication, *&c.* he received it, but gave them no answer at all, but sent them away with these words, *I tell you truly, I cannot away with such contentions; but such as embrace unity and concord, I do both honor and reverence them.* And these words coming to the ears of other contentious persons, it staid the heat of sedition. Again, another sect very seditious, doth the like, and the bishops subscribe: But it is said the Emperor (who determined with himself to pacifie with gentle and courteous language, all quarrels and contentions) made answer, that he would not molest any, what Faith or Religion soever they professed; but above all, he would reverence and honor such as were peace-makers, and went about to maintain unity and concord; and he is extolled for granting every man free choice and liberty to profess this or that Religion; he hereby stopped the mouths of flattering Parasites and Sycophants, who (it's known) worship not the King of Heaven, but the earthly Crown. *Socrat*, lib. 3. chap. 21. p. 314, 315.

Eod. And under this Emperor *Jovianus* (he having appeased the sedition of contentious persons in such sort as we have said before) the Empire had enjoyed great prosperity, and as well the state of all people, as the Ecclesiastical affairs of the church of God, by reason of so virtuous an Emperor, had flourished exceedingly, had not death prevented. *Soc.* lib. 3. ch 22. p. 315.

375 *Gratianus* and *Valentinian* the younger, being Emperors together, condemned the cruelty which his Uncle *Valens* the

Arian

Arian Emperor had practiſed againſt the Chriſtians; they called home again ſuch as he had exiled; made a Law, That every ſect and opinion ſhould henceforth freely, without any moleſtation, frequent their wonted Aſſemblies, except the *Eunomians*, *Photinians*, and *Manichees*. Socr. l. 5. c. 2. p. 340.

Cir. 390. *Arians*, *Novatians*, *Macedonians* and *Eunomians*, *&c.* *Theodoſius* the Emperor, of the faith of one ſubſtance, moleſted none of the aforeſaid ſects, *Eunomius* onely excepted, whom the Emperor exiled for raiſing a conventicle at his own houſe, publiſhing leud books, *&c.* He diſquieted not the reſt, nor conſtrained them to his communion, but licenſed them all to frequent ſeveral conventicles, to embrace what opinion in Chriſtian Religion pleaſed them beſt: And as he gave leave to all other ſects to erect their churches without the Walls, in the ſubburbs, ſo he commanded that the *Novatians* who maintained the faith of one ſubſtance with himſelf, ſhould freely, without moleſtation, enjoy their churches in the Cities. *Soc.* lib. 5. ch. 20. p. 350.

Vixit Proclus, *Cir.* 320. It is ſaid of *Proclus* the biſhop, That he determined to vex no ſect whatſoever; and him did the Emperor *Theodoſius* highly commend; for this Emperor countervailed in patience the holy Prieſts of God; he could not away with perſecutors: To ſay the truth, he paſſed all the Prieſts of God in modeſty and meekneſs of ſpirit, *&c.* for which cauſe God ſubdued his Enemies unto him without ſlaughter and blood-ſhed, *&c.* as the victory againſt the tyrant, and againſt the *Barbarians*, did declare; for God beſtowed ſuch benefits upon this moſt holy Emperor, as he did of old approve righteous and virtuous livers. *Soc.* l. 7. c. 40, 41. p. 398, 399.

Cir. 491. *Anaſtatius* the Emperor, when the biſhops did quarrel one with another, whilſt one preached up the Council of *Calcedon*, and the other accurſed it, He baniſhed the chief of them both; them that preached it, and them that accurſed it; ſo that it was neither alwayes preached, nor alwayes rejected. *Evag. l.* 3. *c.* 30. p. 461, 462.

How

How Hereticks maintained their Principles, whether by Subtilty and Sophiſtry, or Scripture.

The Hereticks corrupted the holy and Sacred Scripture without reverence; they rejected the Canon of the Antient Faith, they have been ignorant of Chriſt, not ſearching what the Holy Scripture affirmeth, but exerciſing themſelves therein and fifting it to this end, that ſome figure or form of a Syllogiſme might be found to impugne the Divinity of Chriſt. And if any reaſon with them out of holy Scripture, forthwith they demand whether it be a conjunct or a ſimple kind of Syllogiſme; and laying aſide holy Scripture they practiſe Geometry, *&c.* they ſpeak earthly as being of the earth: *Ariſtotle* and *Theophraſtus* are highly eſteemed; *Galen* is of divers worſhipped, *&c.* they abuſe the Art of Infidels to the eſtabliſhment of their Heretical opinions, and corrupt the ſimplicity of holy Scripture through ſubtle craft, *&c.* *Euſeb. lib.* 5. *ch* 25. *p.* 94.

Arius a man very skilful in the ſubtleties of Sophiſtical Logick, laid down ſtrange things about the Son of God. *Socrat. lib.* 1. *ch.* 3. *p.* 215.

At the Council at *Nice*, when the contending Biſhops about the Arian opinion had brought on every ſide many of the laity which were skilful Logicians ready to defend each others part; And the Logicians being buſied about propounding againſt others, *&c.* and divers drawn to diſputation: a Lay man of a ſimple and ſincere mind ſet himſelf againſt them and told them thus, *That neither Chriſt nor his Apoſtles had delivered unto us the art of Logick, neither vain Fallacies, but an open and plain mind to be preſerved of us with Faith and good works*, to the which all agreed; and the Logicians hearing the pure words of plain truth quieted themſelves, ſo that the ſtir raiſed by the occaſion of Logick was wholly ſuppreſſed. *Socrat. lib.* 1. *ch* 5. *p.* 221.

In the ſame Council at *Nice* they ratified a curſe that forbade that no man do acquaint himſelf with forreign ſpeeches, and unwritten Languages, whereby in manner all confuſion and diſcord is drawn and crept into the church; for when as the ſacred Scripture maketh mention nowhere of any ſuch ſentence, to wit, that the Son of God hath his beginning of nothing, *&c.* and ſuch like ſentences, it ſeemeth not agreeable with

with reason either in word to talk of them, or indeed to teach them. *Soc. l.* 1. *c.* 5. p. 224.

At the Council of *Sirmind* they agree that one substance ought not to be used, because it's not written, and the thing too high to be set down. *Socrat. l.* 2 *ch.* 25. *p* 274, 275.

Aetius the Heretick (it's said of him) when he got some smack of learning at *Alexandria*, he went to *Antioch* where he was made a Deacon; in a short while after he was able to amaze such as reasoned with him with his subtle quirks of Sophistry; this did he by means of *Aristotles* Elenches, *&c.* yet had a barren brain and was ignorant and unskilful in holy Scripture, for he had nothing in him save a subtle kind of reasoning, quarrelous and contentious language, *&c.* *Socrat. l.* 2. *ch.* 28 *p.* 277.

Socrates saith, that there were at several times by Councils and particular men disputes about the signification of essence and substance, and they differed in the signification of terms; and saith, that *Evagrius* in his Book entituled the Monk, doth exhort us from rash and unadvised reasonings of the Godhead, he forbidding the definition of the Divinity of God; and he gives a Logical argument for it, and saith it cannot be laid down or expressed by words; therefore 'tis not to be defined but reverently to be run over with silence. *Socrat. lib.* 3. *ch.* 5. *p.* 299.

Eunomius the Heretick lived with one *Aetius*, and learned of him Captious Fallacies and quirks of Logick, the which Sophisters do highly embrace, and exercised himself therein continually, *&c.* He learned unadvisedly to frame Sophistical Arguments; he took great pride therein and ran headlong into open blasphemy and into the Heresie of *Arius*; and although he was in a manner ignorant as touching holy Scriptures and the understanding thereof, *&c.* and he was by an *Arian* Bishop preferred to be a Bishop at *Cyzicum*; and there he filled the ears of his Auditors with Sophistical Arguments and reasons of Logick, and thereupon he was by the Citizens banished, and played the Bishop no more. *Socrat. lib.* 4 *ch.* 7. *p.* 318, 319.

Syfinius an eloquent man, a skilfull interpreter of holy Scriptures, knowing full well that disputations would not only not reconcile Schismes, but also fire the flaming matter of contention, adviseth the Bishop to avoid the strife of Logical disputations, *&c.* The factious Bishops, together with the Logicians then present (for they had brought with them many well prepared for dispu-

disputation) The Emperor well perceiving they trusted not in the Fathers Exposition of the Faith, but trusted in their Sophistical querks of Logick, he dealt another way with them. These were *Arians*. *Socrat. lib.* 5. *ch.* 10. *p.*343,344.

Theophronius an Heretick trained up in captious Fallacies and querks of Logick under *Eunomius*, had *Aristotles* Predicaments and Peri-Hermenias at his fingers ends, wherefore he was hated of his own Sect. *Socrat. lib.*5.*ch.*23.*p.*356.

Tell me (saith *Tertullian*) what light hath humane learning to teach that which is truly good? *Tertul. apol.ch.*45.*p.*155. *English transla.*

Of the Idolatrous and superstitious practices of some in those dayes about the Worship of God, and the many supposed strange signs and wonders they feigned to deceive with, and bring their superstition into esteem.

Cir. 250. *Dionysius* the Bishop writes thus: *There was one* Serapion *an old man, one of the Church of* Alexandria, *who lived a long time without reprehension, but in persecution fell from the Faith, he entreated very often to be received again, but none gave ear to him, for he had sacrificed; and being sick, he said to his Kinsman*, How long will you with-hold me? I beseech you make haste, and absolve me quickly, call me out one of the Priests: *But he being sick, could not come with the Boy: Yet (because I gave commandment that such as were about to dye (if humbly they requested it) should be admitted, to the end that being strengthened in faith, they might depart in peace) he delivered unto the Boy a little of the Eucharist, and commanded him to crumble or soak it, and so drop it by little and little into the old mans mouth; and when the Boy brought home the Eucharist, and before he came in, the old man said*, Comest thou my Son? the Priest cannot come; come thou therefore, dispatch thou that which he commanded thee to do, and let me depart: *The Boy immixing or soaking the Eucharist, and withall let it by drop-meal into the old mans mouth; Wherefore when he had tasted a little, forthwith he gave up the ghost. Is it not manifest that this man was so long held back, till he was absolved and loosed from the link of sin, by confession, &c.* Euseb l. 6. c.43. p. 118.

312. It is said of *Constantine* the Emperor, that he saw in the Skye a lightsome Pillar, in form of a Cross, wherein these

words were engraven, *IN THIS OVERCOME*, &c. and the night following he saw Christ saying to him, *Frame to thy self the form of a Cross after the example of that which appeared to thee, and bear that against thine enemy as a fit Banner of Victory.* Whereupon he commanded a Cross to be made, and laid up in his Pallace. *Soc.* l. 1. c. 2. p. 213, 214.

Cir. 331 *Constantines* Mother went by a Vision to *Jerusalem*, and there sought for Christ's Sepulchre; at last she found it, and therein three Crosses, and the table on which *Pilate* wrote; and when she could not tell which of the three was Christs, the bishop of *Jerusalem* prayed for a sign to discover it; he laid the other two upon a sick woman, and they cured her not; but that did cure her, as the Bishop was perswaded it would do. Thus was the cross found out. She built a goodly and gorgeous church over the sepulchre, and called it *New Jerusalem*. One half of the cross she locked up in a silver chest, and left it there to be seen; and the other half sent to the Emperor, which when he had received, supposing the city to be in great safety wherein it was kept, set it upon a Pillar in the Market-place, and compassed it w.th his own picture: And this is received upon report, *&c.* And when *Constantine* had received the nails wherewith Christ was fastened (which his Mother also found in the sepulchre) he caused to be made therewith Bits for Bridles, Helmets and Head-pieces, which they wore in battle. His Mother built two churches more, one at *Bethlem*, in the hollow Rock where Christ was born, and the other upon the Mount where Christ ascended, *&c. Soc.* l. 1. c. 13. p. 235, 236.

361. The Emperor went to the Oracle of *Apollo*, but the devil whose dwelling was in that den, trembled for fear of *Babylas* the Martyr (whose corps lay interred not far from the place) and would give the Emperor no answer; which he perceiving the cause, commanded that the Martyrs tomb should be removed: When the Christians of *Antioch* heard of this, they assembled, rejoiced, and sang Psalms, and they translate his corps into *Antioch. Soc.* l. 3 c. 16. p. 307. 308.

363. It is said of the Jews when their Temple was strangely overturned, and they amazed at it, and yet would not acknowledge Christ, the night following there weae forms of crosses marked in their garments, which shined like the sunbeams; and in the morning when they saw them, they coveted

ceted to wipe them off, but could not. *Socrat.* lib. 3. chap. 17. p. 309.

370. In the city of *Edessa* there is a goodly and gorgeous Temple, where infinite troops of men, for the reverend opinion conceived of the holy place, are went to frequent. *Soc.* l. 4. c. 14. p. 325.

Cir. 375. They report, that one saw the soul of *Ammon* the *Monk* carryed into Heaven by the Angels; and thereupon many chose that trade of life; and note how they commend their superstitious, strange, yea wicked life. *Socrat.* l. 4. ch. 18. p. 327, 328, 329. *&c.*

Cir. 412. Upon a report that *Acasius* the Martyr was hanged upon a Hazel-tree in *Constantinople*, there was for that cause a church erected at the tree. *Soc.* l. 6. c. 21. p. 374.

Cir. 425. When the *Novatians* had brought the corps of one *Sabbatius* from an Isle, and placed it in a Tomb, buried it solemnly, and prayed upon his Tomb, *Atticus* the bishop caused it to be taken away; so they ceased to honor the Tomb. Yet he at another time caused that *John* being dead, should be solemnly remembred at service-time, to idolize the *Johannites*, as they used to do other dead bishops. *Socrat.* lib. 7. chap. 25. p. 389.

437. In *Constantinople* there being a great fire, and the *Novatian* church like to be burned, *Paulus* the bishop went in, and prayed for its preservation; and being preserved, the *Novatians* kept yearly an holy-day to give thanks for it. All men do reverence that church for the miracle; and not onely the Christians, but the *Ethnicks* also do honor it as an holy place. *Soc.* l. 7. c. 38. p. 398.

Cir. 445. It is said of *Symion*, that he withdrew from company, and lived in a Pillar; and *Evagrius* commends him and his life very much, and also saith, that *the Religious men of the Desert sent a Messenger to him to demand of him what he meant by that new-found and unknown kind of life, and wherefore he forsook the steps of the Saints that went before, &c.* They gave order, that if he were willing to come down, being required, they should let him alone, as being a testimony that it was of God; but if he refused, then to pull him down; but he yeilding, they let him alone, and concluded his Mansion was (no doubt) of God. When he dyed, his holy corps was brought to *Antioch*, where

'twas kept by a guard, leſt the bordering cities ſhould by force carry it away. And after working of many miracles by the way, the Emperor ſent for the corps; the Citizens requeſt its continuance upon this account, that there was no Walls about their city, *and we* (ſay they) *have tranſported hither the holy corps of* Symion, *that it may be both to us and our city inſtead of a fortified Wall.* Many parts of his carkaſe were reſerved to this day; I ſaw his skull. *Philippius* required that Reliques of the Saints for the ſpeedy expedition of Martial Affairs, ſhould be ſent. There was laid up the Iron-chain that hung about his neck, and with it the corps, ſo much renowned of all men for enduring ſuch hardneſs and miſery, was honored with Divine praiſes. *Evagr.* l. 1. c. 13. p. 419, 420.

Cir. 448. *Theodoſius* the Emperor tranſlated the greater bones of *Ignatius*, and buried them in the Church-yard of *Antioch*, a long time after his Martyrdom; and there he ſaith, *For it was Almighty God* (*no doubt*) *that inſpired* Theodoſius *with that good motion, highly to reverence that good Martyr, and to conſecrate the Temple unto* Ignatius *the holy Martyr; and that which was dedicated unto Fortune, is now become a Sanctuary, and a famous Temple, to celebrate the memory of* Ignatius, *whoſe holy bones in a Chariot with great ſolemnity, he brought and buryed within the Temple, for which cauſe there is a holy-day kept with great joy, even as at this day.* Saith further, *that theſe things came there to paſs in this ſort, becauſe God would have the memorial of his Saints celebrated there with honor and reverence.* Julian *tranſlated the corps of* Babilas, *and built a goodly church that ſtands without* Antioch, *&c. After* (he ſaith) *it came to paſs through the providence of God, partly that the force and virtue of Martyrs might be ſeen; and partly alſo that the holy bones of this bleſſed Martyr ſhould be buryed in hallowed ground, and beautified with ſo gorgeous a building.* Evag. *l.* 1. *ch.* 16. *p.* 421.

Evagrius commends the life of the *Monks* or religious men in *Paleſtina*, who drove ſuch a retired trade of life; although (as it's ſet forth) it be very abominable. See at large *Evag.* l. 1. c. 21. p. 423, 424.

Cir. 448. The Wife of *Theodoſius* the Emperor founded a goodly church in remembrance of *Stephen* the firſt Deacon and Martyr, not a furlong off the City of *Jeruſalem.* Evag. l. 1. c. 22. p. 424.

Cir.

Cir. 451. There was a Temple built to *Euphemia* the Martyr, described scituate in the fields, in sight of *Constantinople*: *There is a place in it* (saith the story) *where its lawful for every one to pray to the Martyr, and partake of the Mysteries: And that she appeared to certain Bishops, charged them to celebrate a Feast in the church; and thereupon the Emperor and People ran thither to partake of the Mysteries. She lay in a Chest there, they let down a sponge upon her, and took up holy blood enough; and such as come where she is, are filled with fragrant smells, breathing out of her dead body.* Evagr. l. 2. c. 3. p. 427, 428.

Cir. 458. *Proterius* the bishop being in danger, (it's said) he made his refuge unto the reverend Font; the which place of all others, yea the *Babarians* and brutish people (being altogether ignorant of the virtue and grace which issueth thence) are loath to prophane; yet these men reverenced not the Religious place, nor honored the time, being the Feast of *Easter*; stood in no awe of holy Priesthood, which is a mediation between God and man, *&c.* they spared him not, no, not in those priviledged places. *Evagr.* l. 2. c. 8. p. 434.

Cir. 540. I remember a certain miracle worth noting: *At* Apamia, *when the Citizens there heard* Antioch *was set on fire, they desired* Thomas (*although it were contrary to order & custom*) *to bring out the wholesome and lively cross, and to set it before them all, to the end they might behold it, and embrace it when their last hour came, for therein the health of man consisted: and now taking their voyage into another world, they might have the reverend Cross for their wayfare, to safe conduct them into a better Soyle. Wherefore* Thomas *did as they requested him; and after the limitation of some certain time for the preparation thereof, he brought forth the lively tree of the cross, that all the neighbors might come together, and participate of the health that proceedeth thereof: Then went my Parents and took me, and after we were licensed to honor and embrace the Reverend Cross, whereby the old curse of sin was wiped away,* Thomas *lifted up his hands, and let all see the Wood of the Cross, and compassed the Sanctuary (as the use was upon high and solemn Feasts:) But as* Thomas *passed from place to place, there followed a great flame, not of burning, but of shining fire; so that all the place where he stood and shewed the Reverend Cross, was enflamed; which sight foreshewed the health and safeguard that was to ensue. After this was put in a Picture in the roof of the Sanctuary, and there continued till afterwards both City and Church was burned.* Evagr. l. 4. c. 25. p. 480, 481.

550. Af-

550. After *Thomas* the Monk was buryed, and one or two more after him in the same place, God after his death (saith the story) wrought a great miracle; his corps was cast uppermost; the men seeing this, had the Saint in admiration; wherefore his most holy corps was carryed to *Antioch* with great pomp and solemnity, and there was buryed in the Churchyard, by reason whereof it came to pass, that the plague which then reigned in the City, ceased; in honor of whom the people of *Antioch* have kept an holy-day yearly unto this our time. *Evag.* l. 4. c 34. p 486.

560. *Justinus* the Emperor wrote a Creed, and therein saith, *Our Lady* Mary, *the holy and glorious Mother of God, and perpetual Virgin.* Evagr. *l.* 5. *c.* 4. *p.* 492.

Cir. 580. It is said of *Anatolius*, that he had offered to Idols; and being sent for by the Emperor, he ran to the picture of *Mary* the Mother of God, that hung aloft in the prison by a cord, set his hands behind him, made his supplication, and prayed to it; the Image detesting him as a wicked person, as one that God abhorred, and turned it self from him, a spectacle very strange, and worthy of everlasting memory, *&c.* and further saith, that the holy Virgin appeared to divers of the faithful, and set them against *Anatolius*, saying, that he hath reviled her son and her, *&c.* *Evagr.* l. 5. c. 18. p. 499.

How they called any Assemblies Conventicles, though in the open Churches, and their Bishops present with them; and it often happened that the Arians *so prevailed, that those of the faith of one substance were forced out of the publike places, and constrained to meet in private, yet very rare, that this meeting was accounted a crime, or any persons punished for such meeting, by their fellow-Christians.*

Cir. 260. The President told *Dionysius* the bishop that it should not be lawful for him and others to frequent Conventicles, nor have recourse into Church-yards (as they call them) by the commandment of the Emperor; and if any of you be found at any Conventicle, let him at his peril, *&c.* *Euſ.* l. 5. c. 10. p. 128, 129.

315. *Maximinus* writes an Epistle on the behalf of the Christians, but yet commanded not that we should make Conventicles,

ticles, that Churches ſhould be built, although *Conſtantine* and *Lycinius* wrote unto him, granted theſe things, and permitted the ſame to all their ſubjects. *Euſeb.* l. 9. c. 9. p. 180.

Cir. 355. At *Conſtantinople* the biſhop *Macedonius* for a ſeaſon gave way to *Paulus*, and had ſeveral Meetings and Conventicles at a certain church in the city. *Paulus* before was baniſhed. *Soc.* l. 2. c. 18. p. 268.

Cir. 370. When *Eleuſius* biſhop of *Cizicum* was put out by the Emperors command, and *Eunomius* an evil man put in in his place as biſhop, the favourers of *Eleuſius* builded them a church without the Walls of the city, and there had their private conventicles. *Soc.* l. 4. c. 7. p. 318.

Cir. 365. *Valens* the *Arian* Emperor ſeeing the flocking Aſſemblies going to the Temple in *Edeſſa*, was angry with the Lieutenant for not ſcattering thoſe conventicles. *Soc.* l. 4. c. 14. p. 325.

383. Thoſe at *Conſtantinople* that deteſted the doctrine of the *Arians*, and their opinions, frequented private conventicles. *Soc.* l. 5. c. 3. p. 340.

380. When the Emperor had commanded an *Arian* biſhop to ſubſcribe to the true Faith, or avoid the church, he called a great company together into the church, and ſtood up in the midſt, and told them if they be perſecuted in one city, they might flee to another; and the Emperor having baniſhed us the churches, we muſt meet together out of the church. And thenceforth they raiſed Conventicles without the Walls of the city. *Soc.* l. 5. c. 7, p. 341, 342.

388. After the death of *Paulinus* a biſhop in *Antioch*, the people of that church abhorred *Flavianus* the biſhop, and therefore choſe *Evagrius* a man of their own diſpoſition; he after dyed, and they having then no biſhop, had their private conventicles. And afterwards the *Arians* being baniſhed the city-churches, they raiſed private conventicles in the ſubburbs. *Soc.* l. 5. c. 15, p. 346, 347.

Cir. 394. *Dorotheus* and *Marinus* at *Conſtantinople*, divided and parted companies, and *Dorotheus* with his company continued in their former rooms; *Marinus* with his train erected them chappels, and there had private Meetings. *Soc.* l. 5. ch. 22. p. 355.

404. When *John Chryſoſtome* was told by the Emperor that he had no authority to go into the church, foraſmuch as he

was

was depoſed and condemned in two ſeveral Councils. Wherefore *John* giving over the execution of the Function, and refraining going into the church, immediately alſo ſuch as followed him departed the church; they kept *Eaſter* together in the common Baths, together with many biſhops, prieſts, and other Eccleſiaſtical perſons, who thenceforth becauſe of their ſeveral Conventicles were called *Johannites*. *Soc. l.6. c.16: p. 372.*

425. A biſhop in *Rome* (paſſing the bounds of his Prieſtly Order, *&c.*) baniſhed the *Novatians* out of *Rome*, deprived them of their churches, and conſtrained their biſhop *Ruſticula*, privily to raiſe private Conventicles; for till that time the *Novatians* flouriſhed at *Rome*. Soc. l.7. c. 11. p. 379.

Vixit. 420. *Atticus* (an excellent man) a biſhop in *Conſtantinople*, being moved that the *Novatians* ſhould not have their conventicles and aſſemblies within the Walls of the cities, he ſaid, *Do you not remember what troubles and vexations they endured, when we were toſſed with the grievous ſtorm of perſecution, and how at ſeveral times they teſtified with us the ſame true Faith; and though they of old divided from the church, yet attempted they to eſtabliſh no novelty as touching the Faith, &c.* Soc: *l.7. c.25. p. 390.*

Vixit 200. *Tertullian* ſaith; *Did ever we aſſemble to do any hurt to any one? As we ſeparated, ſo are we in a body, &c. When any virtuous or godly people are aſſociated, when any pious or chaſt perſons aſſemble together, their union ſhould not be called a Faction, but a lawful ſociety.* Tertul. Apol. in Eng. c.39. p. 141,142.

Of Councils of Biſhops, their Canons and Decrees in thoſe times.

The Churches practiſing ſeverally in keeping of *Eaſter*, Synods and Meetings of biſhops were ſummoned, where they unanimouſly ordain an Eccleſiaſtical Decree, which they publiſhed by their Epiſtles unto all churches, That upon no other than the Sunday, the Myſteries of our Saviours Reſurrection ſhould be celebrated, and then the Faſt to end. At *Rome* likewiſe there was a Synod gathered together for the ſame cauſe, where the biſhop of *Rome* was Preſident. Another Synod of the biſhops at *Pontus*. Another of the biſhops throughout *France*, and others, *&c.* all decree the ſame thing. *Euſ. l.5. c.21. p.91.*

There

There was a Synod of fixty Biſhops, beſides many Miniſters & Deacons, gathered at *Rome* about *Novatus*; & there met ſeveral Paſtors of other Provinces about it; and they all agree that *Novatus* ſhould be baniſhed the church; and that ſuch as fell, ſhould after repentance be received again. *Euſeb. lib* 6. *chap.* 42. *p.* 116.

It's ſaid of *Stephen*, he would not communicate with ſome, becauſe they re-baptized Hereticks. This is (ſaith *Dionyſius* Biſhop of *Alexandria*, a weighty matter; for truly (as I hear) in the greateſt Synods of Biſhops it is decreed, That ſuch as renounce any Hereſie, ſhall firſt again be inſtructed, then be waſhed and purged, *&c. Euſ. l.* 7. *c.* 4. *p.* 125.

Dionyſius writes, I have received this Canon and Rule of bleſſed *Heracles*, our Pope (being Biſhop of *Alexandria* before him) that ſuch as returned from Hereticks, if he did but keep the company of one that preached falſe Doctrine, ſhould be excommunicated, neither admitted, though they entreat, before they openly pronounce all they had heard from the adverſary, but then to be received without re-baptiſm. He ſaith, I am ſure of this, that not onely the biſhops of *Affrick* have practiſed this like, but the biſhops of old, of the moſt famous churches, and in the Synods of the brethren at *Iconium* and *Synedis*, with the advice of many, have decreed the ſame. *Euſeb.* l. 7. c. 6. p. 126.

Several Synods called and held at *Antioch* about the Hereſies of *Paulus Samoſatenus*, and at ſeveral ſeſſions they diſcuſs the matters; there were of biſhops a great number, and of Miniſters and Deacons an infinite number; and in one (ſaid to be the greateſt Council) where the Author of the Hereſie was publikely condemned of all, ſevered, baniſhed and excommunicated the Catholick and Univerſal Church under Heaven. And the Biſhops then gathered together with uniform conſent, write to all the Churches, and tell them what they had done; and it's ſaid, when *Paulus* would not depart the church, neither avoid the Houſe, the Emperor being ſought unto, did decree, that the Houſe ſhould be left unto ſuch as the biſhop of *Italy* and *Rome* ſhould allot. *Euſ. l.* 7 *c.* 26, 27, 28, 29. *p* 138, 139. 140.

Conſtantine the Emperor upon ſome contentions between biſhops, ſummoned by his Letter biſhops together to end it. *Euſ. l.* 10. *c.* 5. *p.* 203, 204.

Alexander bishop of *Alexandria*, called together a Synod of many bishops, and deprived *Arius*, and such of his opinion of the Priestly Order, and wrote to the churches what they had done; and it's noted, this caused the infection to scatter the farther, when men were perswaded to subscribe to the Letters. And a bishop writes to *Alexander* to let the controversie pass, and admit *Arius* again; and he refusing, the strife encreased, and broke all to pieces between the bishops and people. *Soc. l.* 1. *c.* 3. *p.* 215,216,217.

The Council at *Nice* called by *Constantine* the Emperor about *Arius*, and the controversie of *Easter*, consisting of Bishops, Priests, Deacons and Lay-men, and men chosen by the churches, were numberless, and the Emperor himself was there (though not baptized:) There they pronounce that Opinion accursed, and forbid *Arius* of *Alexandria*, and him and two more they banish by the Emperors Edict; they make a Creed about that point, write to the Church of *Alexandria*, and direct it to the holy church, and beloved brethren. They decree that *Miletius* the bishop there, shall have his title, but take away some of his power; and of others they say, that they shal enjoy their Ministerial Office, yet be inferior to all the Pastors throughout every church, and not make Ministers but by *Alexanders* consent. They agree on the business of *Easter*; they agree on the terms [*one substance*] in the Creed, (though no such term in Scripture;) yet there they ratifie a form of a curse, that forbiddeth that no man do acquaint himself with Forraign speeches, and unwritten Languages, whereby in a manner all confusion and discord is drawn into the Church; for whereas the Scripture nowhere saith, that the Son of God hath his beginning of nothing, *&c.* These Decrees (say they) do properly concern *Ægypt*, and the church of *Alexandria*. The Emperor writes to the churches, and tells them what was done, and perswades to peace, and concludes, *Beloved brethren*. *Soc. l.* 1. *c.* 5 & 6. *p.* 220,221,222, *&c.*

At the Council a Novatian Bishop being asked why he severed himself from the communion of the faithful, *&c.* he brought forth a severe Canon, that such as after baptism, *&c.* fell into that sin termed in Scripture the sin unto death, should not be received unto holy Mysteries, *&c.* the Emperor replyed, *Get thee a Ladder, and climb alone to Heaven.* There they order,

order, That such as were Officers, and had no Wives, should not marry. *Soc. l.* 1. *c.* 7. p. 231. *ch.* 8. p. 231.

The Emperor *Constantine* called together a Synod of bishops to consecrate the Temple which he had built at *Jerusalem*; he had willed the bishops assembled at *Tyrus*, to debate (together with other matters) the contention raised about *Athanasius*, to the end (all quarrels being removed) they might chearfully solemnize the consecration of the church, and dedicate the same to God. The bishops being cited by the Senators, were in number 60. *Soc. l.* 1. *c.* 20. *p.* 245.

This Council by the Emperors command, came from *Tyrus* to *Jerusalem*, and there held a great Feast for the consecration of the same places. They admit *Arius* into the church again with his confederates (whom *Athanasius* before refused to receive in upon the Emperors command) and the Bishops said, that in that behalf they would satisfie the Emperors Letters, whereby he signified that he allowed of *Arius* his faith. They wrote to the church of *Alexandria*, and by unanimous consent agreed to exile *Athanasius*. He told the Emperor of his injury; he writes to the Council, and rebukes them sharply, and commanded them to repair unto him, to give him an account; they receiving this Letter, fell together by the ears; many went home, never went to the Emperor, but some of them feigned an accusation against *Athanasius* upon a civil account, and procure his banishment. *Soc. l.* 1. *c.* 22, 23. *p.* 247, 248.

Constantius summoned an *Arian* Council to depose *Paulus* a bishop at *Constantinople*, having a dislike to him; *Eusebius* to bring his wicked purpose to pass, summoned a Council at *Antioch* in *Syria*, (pretending a dedication of the church) this I dare say, to the overthrow of the faith of one substence, there came out of divers Provinces Bishops, to the number of ninety; the bishop of *Rome* was not there, whenas the Ecclesiastical Canon forbids that any Constitution should be thrust into the church without the censure of the bishop of *Rome*. The Council met, the Emperor *Constantine* was present, there *Eusebius* and his confederates endeavoured to accuse *Athanasius* falsly; they choose another bishop for *Alexandria* (though *Athanasius* was yet there) but he went not there, because the people loved *Athanasius* so well. Then they consecrate *Gregory* to go thither Bishop. Then they send an Epistle of the Faith to

all Churches: After they alter that, and make a new form, to which also *Gregory* subscribes, and stiles himself Bishop of *Alexandria*. This *Gregory* was by five thousand Souldiers brought to *Alexandria*, and there put in, and *Athanasius* put out by force; and the *Arians* were to assist to carry on the *Arian* faction. *Soc.* l. 2. c. 5, 6, 7, 8. p. 254. 255, 256.

When the bishop of *Rome* wrote unto the bishops to restore such as they had deposed, and rebukes them for their rash act, these men took this correction for a contumacy; they summon a Council at *Antioch*, and being come together, they agree of an Epistle, wherein they say, If any were excommunicated by their censure, it was not his part to intermeddle, neither to sit in judgement upon their sentence; for whenas he had removed *Novatus* out of the Church of *Rome*, they neither molested nor contraried his doings. *Soc.* l. 2. c. 11. p. 257, 258.

At the request of *Paulus* and *Athanasius*, the two Emperors by Letters summoned a General Council to meet at *Sardis*; then met there (saith *Athanasius*) three hundred bishops of the West Churches, and (as *Sabinus* declareth) onely seventy six out of the East; but when they came there, the bishops of the East would not come into the presence of them of the West, except *Athanasius* and *Paulus* might be barred of their company; to which two of the bishops would not consent; the Eastern bishops forthwith depart to *Philippi*, and there they sate in Council, and began openly to accurse the Creed of one Substance. And the Assembly that continued at *Sardis*, first, condemned them; next, deposed them from their Dignities, ratified the *Nicene* Council Creed: Both sides were pleased with their own doings, and each seemed to himself to have done well. The Bishops of the East, because the Western Bishops had received such as they had deposed: The Western Bishops, because they being Deposers of others, depart before hearing of the cause. The one, that they maintained the *Nicene* Creed; the other, that they condemned it. *Soc.* l. 2. c. 16. p. 263.

Athana-

Athanasius brings this Councils Decree for his restoration to *Jerusalem*, and the Emperors consent thereto, and there also procures a Synod to be summoned. *Maximus* the bishop there cited thither certain bishops out of *Syria* and *Palestina*; the Assembly being gathered together, they gave *Athanasius* the Communion, and assigned unto him his dignity: They being dissolved, wrote and signified to the people at *Alexandria*, to the bishops of *Ægypt* and *Lybia*, all their Decrees and Canons touching *Athanasius*. *Soc.* l. 2. c. 19. p. 269.

Athanasius at *Alexandria* called together divers Councils of the bishops of *Ægypt*, where they decree such things that were agreeable with the Canons of the Council of *Sardis*, and also of the Council held at *Jerusalem* under *Maximus*. *Soc.* l. 2. c. 21. p. 270.

The Emperor compelled *Osius* the bishop of *Cordoba*, *&c.* and when he would not subscribe to their Faith, they scourged his sides, and set his Members upon a Rack; so that in the end by compulsion he gave his assent, and subscribed to the forms of Faith which then were published. This was done at the Council held at *Syrmium*, whither the Emperor forced *Osius* to come. *Soc.* l. 2. c 26. p. 275.

By the Emperors Edict a Council was proclaimed to be held at *Millain*, where met not many bishops out of the East, for age and long journeys, but out of the West above three hundred Bishops came. The Bishops of the East required that sentence should be passed by the whole council against *Athanasius*, thinking to prevent his going to *Alexandria* again: Some Bishops opposed it, and the Council brake up. The Emperor then commanded the Council to be held several; the one part in the East, the other in the West; but this purpose took no prosperous success; for neither of the councils agreed within themselves, but both divided into several Factions. At one of them held at *Smyrna*, they exhibit another form of faith, and others setled the *Nicene* Creed, and derided theirs. They depose some bishops, because they refuse to renounce and accurse *Arius* his Heresie; they write to the Emperor, he answers: They reply; he returns no answer to that. Then every one returned to his own home, *Soc.* l. 2. c. 29. p. 277, to 282.

There

XUM

There was a Councel called by the Emperors Edict in the East; they appoint several places, at last agree on *Seleusia*, there met 160. Bishops, there was with them one *Leonas*, a man of Authority and Fame at Court; in his presence the Emperor commanded they should reason of the Faith; they disputed to and fro. *Leonas* commanded every one should propose what seemeth him best. They said, they must examine the life and conversation of men that were accursed, first. The other party would reason of the Faith, and about this they contend; but the Emperors Letters sometimes commanding one thing, and sometimes another, which caused this; but this division caused the Council to part themselves into two Factions; one part would have the *Nicene* Creed abrogated, the others said, they liked all done there, onely the clause of one substance they would have laid aside; and when they had brawled from morn till night, then part of the Council go away, the other part brings forth the Creed agreed on at *Antioch*, read it, and the Council dissolved. They the day following meet together, go into the Church, and shut the door, and there ratifie the faith by subscription; the next day there is fault found with these Canons ratified in the church, being done in private. The noble man sate with them still, till he was weary of their brawling, being nothing else for several days but onely about words; he bid them be gone, and brawle at home in their own churches. Part of the Council met again at the church, depose some, excommunicate some, write to the churches their Decrees, ordain a Bishop, *&c.* *Soc.* lib. 2. chap. 31, 32. p. 285, 286. 287, 288.

Eusebius came to *Alexandria*, and dealt earnestly with *Athanasius* for the summoning a Council; the bishops assembled out of divers Cities, & decreed very necessary Doctrines, confirmed the Divinity of the Holy Ghost, *&c.* And they would not establish or thrust into the Church of God any new opinion, but that that was decreed of old upon good grounds. *Soc.* l. 3. c. 5. p. 298.

The *Macedonian* bishops requested the Emperor to summon a Synod for the establishing of the true Faith; he gave license to call a Council. They from everywhere cited the bishops to meet at *Lampsacd*, there they ratifie the form of Faith which was published of old at *Antioch*; they accursed the Creed of the

the bishops which with uniform consent they lately established at *Ariminum*; they gave sentence to remove *Acacius* and *Eudoxius*. *Soc.* l. 4. c. 2. and 4. p. 317.

The Emperor being an *Arian*, and not pleased with this Councils Acts, summoned a Council of *Arian* bishops, and thither sent for *Eleusius* bishop of *Cizicum*, and there compels them by threats of banishment, and confiscation of goods, to subscribe to their faith; and afterwards the bishop was in a great agony for it, and complained of it to his church, and bid them choose a new bishop. *Soc.* l. 4. c. 6. p. 318.

Some bishops now own the *Nicene* Creed, get a Synod of bishops at *Silicia*, and acquaint them with it, and there subscribed, *&c. Soc.* l. 4. c. 11. p. 323.

In the village *Paxum* there was a Council summoned of a few obscure *Novatian* bishops, where they decreed, that the manner of keeping *Easter* with the *Jews*, was to be observed, many eminent *Novatian* bishops not there, for these were they that chiefly laid down the Canons of the *Novatian* churches. *Soc.* l. 4. c. 23. p. 334.

Theodosius the Emperor summoned a Council at *Constantinople*, of such bishops as were of his own faith, to confirm the Canons of the *Nicene* Council, and he summoned thither all the bishops of the *Macedonian* sect, in hopes to reconcile them and those of the faith of one substance; there met 150. bishops, 36. *Macedonian* bishops; the Emperor and bishops of his opinion perswaded with the *Macedonian* bishops to subscribe their faith, and to communicate with them; but they absolutely refused so to do, and then they left *Constantinople*, and wrote to the churches, that they would not subscribe to the *Nicene* Creed; the 150. bishops continued there, and consented to the enstalling of *Nectarius* then chosen a bishop by the people in the room of *Gregory*, who went thence from a little church in *Constantinople* he formerly governed. They decree, that the bishop of *Constantinople* should have the next Prerogative after the bishop of *Rome*, because the city was called new *Rome*; they divide Provinces, ordain Patriarchs; they decree, that no bishop shall leave his own Dioceſs, and intermeddle with Foreign churches; they allot to the several Patriarchs their Jurisdiction; they assign the Western Dioceſs to three bishops, reserved the Prerogative of honour to the church of *Antioch*,

which

which they granted to *Meletius* one of the biſhops of *Antioch*: They decree, If need be, a Provincial Synod ſhould determine of Provincial affairs: The Emperor gave conſent; the Council diſſolved. *Soc.* l. 5. c. 8. p. 342, 343.

Epiphanius a biſhop ſummoned a Synod of the biſhops of the Iſle of *Cyprus*, and there condemned *Origen's* works, and decreed, they ſhould not be read from thence: They write to *John*, to perſwade him to forbear reading of them. Then *Theophilus* a biſhop called another Council, and there condemned the ſame Works. *Soc.* l. 6. c. 19. p. 366.

John Chryſoſtome having diſpleaſed the Empreſs, ſhe worketh by *Theophilus* the biſhop, to ſummon a Council againſt him, who by the Emperors commandment ſummon many biſhops out of divers cities; but above all others, thoſe that hated *John*, came apace together, the biſhops met in the ſubburbs of *Chalcedon*, they ſummoned *John*, he diſlikes them as Enemies, appeals to a general Council; they call him four times, and (he not appearing) they condemn him, and depoſe him for no other crime but for not appearing. The people would not ſuffer him to be thruſt out; then the Emperor commanded him to be exiled. The people then being ſo unquiet, the Emperor immediately ſent for him again to them. *Soc.* l. 6. ch. 14. p. 369, 370.

She again procures another Council of Biſhops againſt him at *Conſtantinople*, and there they without more ado, depoſe him again, and the Emperor baniſheth him again. *Soc.* lib. 7. ch. 16. p. 372.

The Emperor gave commandment, that the biſhops out of all places ſhould meet at *Epheſus*, where they came together about *Neſtorius* a biſhop: Thereupon the B ſhops were divided into two parts; ſuch of the Council as held with *Cirillus* the biſhop, went together, and depoſed *Neſtorius*; and the biſhops who held with *Neſtorius*, went together, and depoſed *Cirillus*, and *Memnon* biſhop of *Epheſus*. After when *John* biſhop of *Antioch* came and blamed *Cirillus*, as the author of that ſin, he and his company depoſed *John* alſo by way of revenge, and his Clergy from Prieſtly Order, and abſolved *Cirillus* and *Memnon*; the Council for that broke up, and *John* went home, and called a Synod of Biſhops, and there depoſed *Cirillus*; after they became friends, and reſtored each other. This was wrought by the

the gracious and godly Letters of the Emperor to *Iohn* and *Cyrillus*. See the form of their sentence of Deposition, *Sec.* l. 7. c. 33. p. 394, 395. See it also *Evag.* l. 1. c. 3, 4 5. p. 412. 413.

There met a Council at *Ephesus*, here they restore *Eutyches* an Heretick, who formerly deposed other Bishops, and excommunicated some others of the best Bishops. *Iraneus* was one, *Evag.* l. 1. c. 10. p. 417.

There was a Council held at *Chalcedon*, of 630. Bishops, & there sate with them the chief Senators, & there the Substitutes of *Leo* Bishop of *Rome*, said, that *Dioscorus* ought not to sit in the Council with them, and that *Leo* had charged them no less; and if they would not yeild to it, they would leave the Church, and bid farwel: The Senators asked what he was charged with, *&c.* (it seems he had deposed *Leo* the great Bishop) whereupon a supplication is exhibited against *Dioscorus*. Two Bishops challenged Authority in the Council: And there 'twas confessed, that in another Council before this, Canons were altered, and a Bishop deprived by subscriptions of such who were forced to it by Souldiers, who stood by with naked swords to dispatch them if they yeilded not; and this by the means of *Acacius* the bishop, upon reading some Records: The Senators gave their sentence, that *Dioscorus* (if it pleased the Emperor) and other Bishops he names of Authority in the Council, should be deposed, *&c.* The Legates of Pope *Leo* stand up again, and charge *Dioscorus* for divers crimes, for receiving an excommunicated person, for not reading holy Pope *Leo* his Epistle, *&c.* excommunicated Pope *Leo*, set at nought divers Constitutions of the Church, *&c.* Concludes, *Leo* the most holy Arch-Bishop, by us and this sacred Assembly, together with the most blessed Apostle St. *Peter*, *&c.* bereaved him of all dignity; they confirm the sentence, and certifie the Emperor, and send a Deprivation to *Dioscorus*, and set down the causes, *&c.* They cry out in the Council, This we believe; As Pope *Leo* believes, so we believe, *&c.* This they often repeated. They make the See of *Chalcedon* an Arch-Bishoprick, add more places to others Jurisdictions, and that *Constantinople* should be next in honor to *Rome*. The Emperor confirms this. He was sometimes here present: The Senators had the sway. For the number of Bi-

ſhops, ſee *Evagr.* l. 2. c. 10. p. 436 *Evag.* l. 2. c. 2, & 4. p. 426, 427, 428 429, 430, 431. ch. 18. p. 438, 439, *&c.* to 450.

A General Council ſummoned by *Juſtinianus* the Emperor, are there; they put it to the queſtion, if they might accurſe the dead, or not: And when a certain Biſhop perceived the Council going the wrong way, he told them, there was nothing to be doubted in the Queſtion; for King *Joſiah* cauſed the tombs of the Idol-Prieſts to be digged up. Theſe words pleaſed them all, and ſatisfied them fully. Then the Emperor demanded what they ſaid to that which *Theodoretus* had written againſt *Cyril, &c.* They perceiving he had been lately condemned, and his Name wiped clean out of the Catalogue, and taking it for granted that they might condemn Hereticks after their deceaſe, they with general conſent accurſed him & his works, thus: We condemn not onely all other Hereticks condemned by the four holy Councils aboveſaid, and by the holy Catholick Church, but alſo *Theodoretus* and his wicked Books: And they condemn the wicked Epiſtle wrote by *Ibas* to *Maris* the *Perſian*: They lay down 14. Articles of the true Faith. And when they had cryed againſt *Origen*, the controverſie was referred to the Emperor. They depoſe a Biſhop, and diſſolve the Council. *Evag.* l. 4. c. 37. p. 487, 488.

At a Council at *Ancyra* a Town in *Galatia*, they ſet down rules of repentance for ſuch as had ſacrificed or turned to Idols by perſecution; ſome for 1, 2, 3, 4, 5, 6, 7. years to be kept from communion. 2. That Deacons who married, and had not ſaid at Ordination they could not abſtain, ſhould be put by. 3. That Countrey biſhops ſhould abſtain from making Elders and Deacons, or to uſurp dominion over the preaching Elders of every City. *Sympſon de Conc.* l. 4. p. 484.

At a Council at *Eliberis* they decree, That the Heatheniſh Prieſt if he would learn the grounds of Chriſtian Religion, and abſtain from ſacrificing, after three years repentance, ſhould be admitted to baptiſm. 2. That Chriſtian Virgins ſhall not be given in marriage to Pagans. 3. That Miniſters are not to receive from ſuch as did not communicate with the church. 4. Againſt pictures on the walls. 5. That Idos ſhould not be in private houſes; yet if the Maſter were afraid of the ſervant,

vant, then the Master to keep himself pure. 6. That there was no justifying any that suffered for pulling down Idols without Authority. *Sympſ. de Conc.* l. 4. p. 488.

A great Council at *Carthage*, and there most of the canons were to advance the bishops in dignity. *Sympſon de Concil.* lib. 4. p. 499, 500. *&c.*

FINIS.

XUM